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WORLD MISSIONS AND WORLD PEACE.

CHAPTER SIX.

Peace and the Kingdom.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE FIRST chapter in our study is War and the Kingdom and the closing chapter is Peace and the Kingdom. Let us look back over the ground we have covered. The Apostolic church, filled with the Holy Spirit and with power attempted to carry out the Great Commission. For three centuries the followers of Christ clung to peaceful methods of propagating the Gospel. In the year 312 Constantine adopted the Cross as a military symbol and this act marks the beginning of a change of attitude in the church.

Coming in contact with Mohammedans in the eighth century Christians began to use Mohammedan methods of religious propagation. It seems unbelievable, as we think of Christ's teaching concerning the necessity for individual confession of sin, forgiveness, the new birth, the indwelling Christ, that men in His name should have gone forth to convert the world by force as was the case among the Saxons, the Scandinavians, and the Prussians. Then there arose reformers, who, though they broke away from the corrupt Roman Church, still held to the belief in the necessity of the use of the sword to maintain their rights and principles. We see these reformers continuing a bloody conflict for a century and a half.

EARLY PEACE MOVEMENTS.

As long as the church was concerned chiefly about war she gave little thought to her supreme mission. The question naturally arises, was there no one during all those centuries to protest against militarism in the church? Yes there were many. All down through the years there have been men and women who have cherished "Christ's ideals of peace." In England in the seventh and eighth centuries war was declared anti-Christian and the priests refused absolution to those engaged in feuds, who would not make peace with their enemies. In France in the tenth and eleventh centuries there was stirred up a strong sentiment against war.

During the dark days of the Middle Ages, when there was continuous war, the clergy instituted the "Peace or Truce of God." This covered all holy days and feast days and from Thursday evening until Monday morning or sometimes from Saturday evening until Monday at sunrise. In the fourteenth century there was a great Peace Movement in different countries of Europe. Pilgrims dressed in white went about preaching peace. The Moravian Brethren took strong grounds against war and the Oxford reformers in the sixteenth century condemned war. These men were in advance of their times in the methods proposed for maintaining peace among nations. They suggested that the Golden Rule be the basis of international politics. In the seventeenth century Henry IV of France proposed just what wise men are proposing today. His "Great Design" was a scheme to "organize a federation of the European states in such a way as to ensure the substitution of legal methods for physical war in the settlement of differences."

Hugo Grotius in the early part of the seventeenth century wrote "The Rights of War and Peace," which has been the basis of international law ever since. His motive for writing this work he gives in these words: "For I saw prevailing through the Christian world, a license in making war, of which even barbarians would have been ashamed; recourse being had to arms for slight reason or for no reason, and when arms were once taken up, all reverence for divine and human laws were thrown away, just as if men were henceforth authorized to commit all crime without restraint." How fitly these words apply to the actions of the warring nations today; they have forgotten chivalry, they have forgotten laws, they have forgotten treaties, they have forgotten humanity, they have forgotten God. As has been said, "The present war has carried the nations engaged, so far that they cannot be held to ordinary standards of responsibility."

The promoters of Peace who have had the longest continuous history are the followers of George Fox and William Penn. These people who called themselves Friends, but who in derision were called Quakers are with us today, holding the same views regarding war. Their principles are unchanged, though some of their practices are different. The peculiar garb has well nigh vanished and the quaint speech is greatly modified.

In William Penn's Essay Toward the Present and Future Peace of Europe by the Establishment of an European Dyet Parliament or Estate he sets forth a scheme of arbitration so far in advance of his age that the present generation is just beginning to catch up with him. He says, "Now if the Sovereign Princes of Europe agree to meet by their stated deputies in a General Dyet and there establish Rules of Justice for Sovereign Princes to observe one to another; and thus to meet yearly or once in two or three years at farthest, before which Sovereign Assembly should be brought all differences depending between one Sovereign and another, that cannot be made up by private embassies * * * be sure, Europe would quickly obtain the so-much desired and needed Peace to her harassed inhabitants, no Sovereignty in Europe having the power and therefore cannot show the Will, to dispute the conclusion, and consequently Peace would be secured and continue in Europe, for War is the duel of Princes."

Penn thought that no one should be offended with him "for so Pacifick a Proposal." Of course it was considered an idle dream but Penn proved that his theory was workable. He made a treaty with the savages of North America in 1682 which as has been said was "The only treaty between the Indians and the Christians that was not ratified by an

This picture shows what may be seen all over Europe. The air monster, the Zepplin has had no respect for art, architecture, of homes, in the path of its raid may be found devastation that no time can recover. May the impressions bring a desire for lasting peace all over the world, through obedience to the law of love found in Christ!

oath and the only one that never was broken."

Mrs. Mason sets forth the belief of most people who are working for peace. She says, "The advocates of peace are not quixotic visionaries: they have no hope from saying peace, peace when there is no peace; they look forward to no Utopia of sinless perfection. Their position is that as each peaceful community, in addition to its legal apparatus for prevention of crimes of physical lawlessness and violence, sustains a body of police bound when need arises to suppress such crimes by exercise of physical force, so in the Federation of the World for which they are working, armies and navies must of necessity still have a part to play. But this will no longer be the part of aggression and conquest, but of discipline restraint, and of judicially determined punishment for violation of international laws—the part of the police in the community, of the militia in the state."

PEACE MOVEMENTS OF THE NINETEENTH AND TWENTIETH CENTURIES.

The first society for the promotion of Peace in this country was the American Peace Society organized in 1815. One of the conditions of membership was membership in some Christian church. This condition was later abandoned. Perhaps we should have heard more of the work and influence of this Society if the standard had been maintained.

Of making many Peace Societies there seems no end these days. In a recent magazine a list of fourteen different peace societies is given. Most of these do not in any way recognize the Christian conception of Peace, while some are distinctively and avowedly Christian.

We call to mind the efforts of the Czar of Russia in 1889. He asked for a conference of twenty-six nations to consider the limitations of armaments. We recall also the storm of criticism which broke upon him. Few would believe him sincere and his critics declared that while he talked of peace and urged other nations to limit their armaments he went on building battleships and increasing armaments in Russia. But there was an advance step made. The Permanent International Tribunal of Arbitration was established and while it seems "in-operative" now there have been since 1903 thirty treaties of arbitration signed which have not been broken.

The second Hague Conference held in 1907 passed a series of resolutions that ought to have made a difference on the history of Europe during the past two years. The nations engaged in the war have utterly disregarded the decisions regarding the "peaceful regulation of international conflicts." "Prohibiting the laying of submarine mines" and all others that would stand in the way of the prosecution of the war.

One trouble with our Peace Societies and Peace Movements is, there is no way of enforcing their decrees and decisions. The day is coming, so say the optimists when in our Government departments we shall have a Peace Department. Why not? Today we have all kinds of departments and secretaries. There is a Secretary of War why not a Secretary of Peace? How splendid it will be when Governments are willing to spend as much money and effort for promoting peace as they now spend promoting war.

In the agencies for promoting peace the church does not have as prominent a place as she ought to have. Too many Christians have the idea that this is a subject with which the church should have nothing to do. That was once the opinion concerning slavery and concerning the liquor traffic. But Christian opinion changed and the church took a stand against human slavery; Christian opinion changed and the church took a stand against the liquor traffic. Christian opinion is changing and the time is not far distant when our church assemblies will take a stand on this subject of "war against war."

The latest and newest Peace organization is The Christian Women's Peace Movement. "It comes from the Christian women of America, beginning with those who have long had the world vision of a federation of all nations in the church of Christ, the missionary societies * * * realizing the futility of anything savoring of political effort * * * they have asked themselves what they can do to bring about the desired end. Clearly the answer has come that only through the spirit of God can such a consummation be attained and so they have planned to make use of their strong ready forged weapons, prayer and persuasion. * * *

"First of all they urge all women to cultivate a spirit of love and peace, laying aside all race prejudice and bitterness against any nation or nations, since each thinks the right on its side. As study of the New Testament and its ideals of peace will help to this. They can talk for peace or write for peace, distribute literature and call attention to articles and books on the subject, all of which will create public sentiment. Above all they can pray without ceasing for the blessing of peace.

"Not the least of the possibilities is the teaching of children that heroism is not a part of war alone but that peace has heroes unnumbered, quite as worthy of emulation, and that patriotism may be shown in many ways. * * *

"It is a call to the women of America of every creed, of ever race affiliation and of every class. 'Peace in our time O Lord' is the prayer they breathe. And prayer is an immeasurable force."

On the very day when the great European war broke out there assembled in Constance, Switzerland, eighty-five delegates representing the Protestant churches of America, Great Britian and Europe. Their plans were rudely broken and they were compelled to go to London to finish their session. They organized a

This picture shows the destitution of a people in the war zone. No home, no food, no occupation. Can anything bring desolation more quickly than a war ridden country?

"World Alliance of the Churches for Promoting International Friendship."

"There is a universal feeling that if the present world tragedy with all its bitterness and hatred, and its disastrous effects upon both civilization and our common religion is ever to be banished, and those Christian relationships which obtain between individuals are to be established between nations, *it must be done under the leadership of the Christian Church.*"

The Continuation Committee of the World Alliance has in mind the calling of a great World Peace Congress of the churches as soon as the war is over. In the meanwhile a campaign of education is being carried on. The American Committee is attempting to promote "systematic study of international problems as an essential step in the world-wide establishment of the Kingdom of God."

Just now the prospects for peace are far from bright. We can see no way out except the continued slaughter of human beings carried on indefinitely. We would become utterly discouraged if we were not sure that still "The Lord omnipotent reigneth." Amid our confusion of mind let us fasten our hope to these words in the prophecy of Ezekiel, "He shall speak Peace unto the nations."

"A stormy sea! Waves dashing high;
The frail boat rocks upon the deep
(How can the Lord unconscious lie
Head pillowed in the stern—asleep?)

The winds sweep down on Galilee,
And fiercer grows the storm, until
Strong men cry out in fear! Then He
In conscious power, speaks "Peace be still."

A world war-wrecked! In fury tossed
By storms of rage and jealous hate!
(The Lord unmindful of the cost
Unheeding till it be too late?)

Yet say not so! He hears the cry
And still He maketh wars to cease.
The crucible is neath His eye.
In His own time He shall speak Peace."

THE EFFECT OF THE EUROPEAN WAR ON MISSIONS.

It is difficult to determine at this time the effect of the war on the missionary work of the church. There has been disturbance in various fields all around the world. Few if any have escaped the problem of the increased cost of living and the increased cost of operating the work. This has produced very grave problems. The difficulty of traveling by sea has produced another problem. It is well known to all of us how our workers in Egypt and the Sudan have at different times been compelled to go by way of the Pacific to their fields of labor.

Great losses have come to the mission properties in Western Asia—losses that will require years to restore. These are material things. Greater losses are being sustained by the removal of missionaries from their fields. The infant church in many places is left shepherdless.

What effect is this war having on the non-Christian world? What will the heathen say? We must remember that non-Christian people until touched by Gospel influences do not see anything wrong in war—*for war is the heathen method of settling differences.* But it is true that all around the world where the Gospel has been preached non-Christian peoples have come to believe that Christianity is a religion of peace. It is not surprising then that there should be much criticism from various sources. The *Peking Gazette* has this to say: "The sight of eighteen to twenty million men engaged in the brutish work of slaughter—in the filth of blood—is indeed a terrible commentary upon the influences of

Christianity in Europe during the past nineteen hundred years. The situation is so startling in the contrast presented between theory and practice that a mere pagan is surely permitted to ask what can our missionary readers urge in defense of events now happening in Christian Europe?

When we hear such criticisms it is well for us to keep in mind what Robert Speer has said, "There are no Christian nations." And our missionaries have never taught the heathen that any nation can yet be called Christian. Many of the people in non-Christian lands who have knowledge of the work of the Christian church understand this perhaps better than we think. They can distinguish between "English" and "Christian" and often with surprising intelligence and discrimination. "A missionary in China declared that this war would put back the cause of Christianity in the East a hundred years, to which his native catechist retorted, 'It should not make much difference. People know that Christianity has worked very slowly in leavening the Western nations.' * * * The attitude expressed in the words of this catechist should be at once a reproach and an encouragement to all who have world-evangelization at heart."

On the other hand the war has increased missionary opportunities. The great camping grounds in Egypt have brought thousands of British soldiers under the helpful influence of the missionaries. Our men have planned to have workers among the soldier boys all the time, carrying on a kind of Y. M. C. A. work. They have given their time to the moral, social and spiritual welfare of the soldiers. They have ministered to the dying, they have cheered the discouraged and they have pointed many to Christ, the Saviour of the world.

The distribution of testaments among the soldiers of all countries has proven a great blessing. Various organizations have united in the campaign for Bible distribution. Perhaps most of the readers of the Magazine have had some share in the movement of the International Sabbath School Association to collect "A million nickels, from a million scholars, for a million testaments, for a million soldiers." The first million has been secured and an effort is being made to secure a second million.

Thousands of prisoners, who never had heard the true Gospel message are hearing today of Jesus Who died to save them from sin and many are giving allegiance to Him.

The war is proving the strength of Christian love. A striking example of this was shown in an open letter sent by the women of England to the women of Germany and Austria at Christmas time, 1914. We can give but a few sentences here. "Sisters: Some of us wish to send you a word at this sad Christmas time, though we can but speak through the press. * * * We pray you to believe that come what may we hold to our faith in peace and good will among nations; while technically at enmity in obedience to our rulers we owe allegiance to that higher law which bids us live at peace with all men. Though our sons are sent out to slay each other, and our hearts are torn by the cruelty of this fate, yet through pain supreme we will be true to our common womanhood. We will let no bitterness enter into this tragedy made sacred by the life-blood of our best, nor mar with hate the heroism of their sacrifice. * * * Peace on earth is gone, but by renewal of our faith that it still reigns at the heart of things, Christmas should strengthen both you and us and all womanhood to strive for its return.

We are yours in this sisterhood of sorrow."

Another illustration is the splendid assistance given to German Missions in India by British missionaries. When it seemed necessary for the British Government to send all German subjects out of India the German mission fields were left not only without workers but without support from the home church. Every missionary in India, regardless of nationality set aside one rupee a month to help tide the work over this crisis. Is there anything but the love of Christ that would help men and women to rise above the terrible national strife and stretch out the hand of helpfulness to those who belonged to their enemy's country?

The war has not affected the missionary contributions on this side of the Atlantic. The statistics for European societies have not been fully tabulated, for lack of full reports. There seems to be very little falling off from the societies of Great Britian according to the statistics given in the Missionary Review of the World for February. The United States and Canada have given more for Foreign Missions this past year than in any previous year. The income of the boards in the United States for 1916 was $24,688,728 and the Canadian boards received $1,266,040. This is four times the amount reported fifteen years ago.

Another effect of the war and one which means more to the missionary movement than any other is the weakening of Mohammedan power. Mohammedanism is no longer a unit as the adherents have heretofore believed. The revolt in Arabia, the lack of response to the call for a Jehad, or Holy War, prove that Moslem leadership has lost its power. The Moslem world today, shaken out of her old self-satisfaction awakened and bewildered, presents a mighty challenge and appeal to the Christian world.

Even though the war has cast a dark shadow over the whole earth and has done great injury to the missionary work of the church yet on the whole the work of Christ is making advancement. More doors are open to the church than ever before; the fields are riper for the harvest than they have ever been; the church has been humbled in the face of this great world conflict. Many Christians as they have viewed the sacrifices made for country and king are learning anew the meaning of sacrifice for their King.

Those who are on the Watch Towers in the missionary world prophesy that when this war is over the work of world evangelization will go forward with greater rapidity than it ever has in the history of the church.

UNOCCUPIED FIELDS.

Before closing this study we take another look at the field. It is a field like unto the one Jesus saw when He looked with compassionate and breaking heart upon the multitudes scattered abroad as sheep without a shepherd.

Messengers of the cross have gone to all parts of the world and planted the banner of Christ here and there. The story of their conquests is full of joy and hopefulness. But there are still many millions of human beings for whom Christ died who have never had the opportunity of hearing the Gospel.

On our own continent, the frozen regions of the North are very inadequately supplied with missionaries. "Unreached Latin America" is one of the largest unoccupied fields in the world. Our churches in this country have not realized until recently, the great need of the people of Latin America. These peoples are in the depth of ignorance and superstition. Mexico has 3,000,000 Indians that are not being touched by any Christian organization whatever. Bolivia, S. A., has less than one hundred Protestant church members. In Peru, the northern half, greater than our original thirteen colonies has not one messenger of the pure gospel. In Ecuador there has never been a Protestant church erected. There are six independent workers but no board has work there. In Buenos Aires, Argentina, with 1,700,000 people there are not more than one hundred places of worship, including Protestant, Catholic, Mohammedan and Jewish. On the Sabbath not more than 1,700 people are to be found at both Catholic and Protestant places of worship.

Perhaps some of the readers of the Magazine saw the chart used at the Convocation in Pittsburgh. A map of the United States, the section outlined in red representing the heart of the densest heathenism in Africa. This is 3,800 miles long and 1,200 miles wide. In this territory there are but four mission stations, two of which are in our Sudan Missions.

There is a great section in Central Asia with an estimated population of 26,000,000 that has only about a half dozen workers. Another part of South Eastern Asia with about 20,000,000 of people is provided with about the same number of missionaries.

India's great need appalls us. A striking chart that is being shown on the screen in the M. E. Missionary Campaign is one of "India's Villages." It is simply little black squares; but each square represents 10,000 villages in India. Below is the statement, "If Christ had started on the day of His baptism to preach in the villages of India, and had continued since then up to the present, visiting one village each day, he would still have 30,000 villages to visit." Many of these villages are just waiting to become Christian.

China with her vast population seems to be at the "parting of the ways," not knowing which way to go. If China is to be a blessing and not a menace to the world the church must more fully occupy this strategic field.

These millions of people need to be told of Christ's love for them. The church needs to be aroused to her responsibility for sending the message. It may mean sacrifice, it ought to mean sacrifice. We hear almost daily of the great price men are willing to pay for a cause which they believe is righteous. Nothing is needed more than for Christian people to come to that standard of Christian life which will make them willing to do anything, cost what it may, to carry out Christ's plan and purpose for world evangelization. We are not our own, we are bought with a price, therefore we owe our life service to our Master and King.

It is written that Christ "died for all, that they who live should no longer live unto themselves, but unto Him Who for their sakes died and rose again." "Henceforward one sole purpose should dominate us—to live wholly for those ends for which Christ died and rose again."

Soldiers of the Prince—For Junior Mission Study Classes.

CHAPTER SIX.

WHAT BOYS AND GIRLS CAN DO FOR THE EMPIRE OF LOVE.

By Mrs. J. P. White, Albia, Iowa.

Would it not be very beautiful indeed to live in the Empire of Love? Where Christ reigns, there righteousness and joy and peace and love are found—and there is the Empire of Love. It may be in one heart, in one home or in a community. The way to have the reign of love in the life is to get Christ into the heart.

The followers of Christ are trying to carry on a campaign that will bring justice and love and peace to all people. What can boys and girls do to help? Perhaps some of you are saying, "We cannot do a thing but go to school and then come home and do chores and run errands." Life seems monotonous. Sometimes boys and girls have done good service for the Prince when they were about their ordinary tasks. Your remember how a lad with his little basket of bread and fish was used to feed five thousand hungry people.

One of the first things for boys and girls to do is to enlist under the Prince. Many put off the time of enlistment thinking they will wait until they are grown and old enough to do something for the Prince. But Jesus wants young lives so that they may be trained in His service. He wants us to work for Him and witness for Him while we are still young. Every community needs boys and girls who are not afraid to stand up for what is right. How often boys see two fellows engaged in a quarrel they will cheer them on. Girls are different but they have their way of quarreling. Sometimes if one girl does not like another she will often tell something against her and try to prejudice other girls against her. Those who do these things are not loyal to their Prince Who said, "Blessed are the peace makers."

Another thing boys and girls can do is to be kind to the people of other races. Often our American young people make very unkind remarks about people of another race or another color. Indeed older people are guilty of the same mistake. We must remember that many foreigners who have come here to seek a home have not had the chance we have had. They are often lonely and hungry for kind words. If they are treated badly they will think every one is against them and they will become enemies of our nation instead of patriots. Some of the brightest people in America came here from other lands, and many of them become strong men who have done and are doing splendid work for our country. Jacob A. Riis and Edward Steiner are two of the finest examples.

Boys and girls can become interested in the people of other nations by studying about them and about the work that the missionaries are doing among them. This will lead to another step—giving of money to help spread the Gospel message among the people who have never heard about the Prince. "Oh, but we have no money," you say. Really do you have none? With what did you buy that chewing gum yesterday and that candy the day before? Do you not think you should save part of your spending money to be used for the work of the Prince?

The pennies of children amount to a large sum when they are put together. Often children have raised a large

A PEACEFUL SCENE

A cottage court yard, Sangla Hill Girls' Boarding School. Showing the effects of our Christian teaching in India. How it contrasts with the deadly work of the Zepplein shown on page 563 this issue.

amount of money for some missionary purpose. "The children of the American Board raised $46,000 for the boat the *Morning Star,* contributing it in ten-cent shares. The children of England built the *John Williams* and gave $29,000 besides to other ships of the London Missionary Society; the children of Scotland built the *David Williams* and the children of Australia gave $25,000 to the *Dayspring,* John G. Paton's missionary ship."

Our own Juniors give a large sum of money every year to help in some special work. Sometimes it is a building. This year we are giving our money to help support the Bible women of India. Then our Thank-Offering is used for different work in this country and in our foreign mission fields.

I wish our boys and girls would read the lives of some of the famous Soldiers of the Prince. If you send to the Colportage Library, Fleming H. Revell Co., 156 Fifth Ave., New York City, you can get for fifteen cents a copy of any one of the following: Life of William Carey, Alexander Duff, Adoniram Judson, David Livingston, Henry Martyn, Samuel Mills, or Robert Moffatt. You can get leaflets on the above mentioned lives and many others for two cents. In addition to those mentioned there are sketches of the lives of Robert Morrison, John G. Paton, John Williams, Alexander Mackay, Joseph Neesima, Lilivati Singh, Dr. Mary Stone, Dr. Li Bi Cu, Mary Reed and a dozen more.

The boys and girls who would be good followers of the Prince must form the habit of communicating with God every day of their lives. He will speak to you through His Holy Bible and you can speak to Him through prayer. Through your prayers you may be able to extend the Empire of Love.

May every boy and girl who reads these pages be "true-hearted, whole-hearted, faithful and loyal" Soldiers of the Prince.

OLD SPAIN IN NEW AMERICA.

CHAPTER SIX.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

The New Era.

"Something hidden. Go and find it.
Go and look behind the Ranges—
Something lost behind the Ranges.
Lost and waiting for you. Go!"

THROUGH OUR Home Mission study of the last few months we have caught a glimpse of "Something hidden." We found Spanish speaking peoples scattered throughout our Southwest from the Pacific to the Gulf and reaching into the Atlantic. Our interests should include not only these peoples in California, Arizona, New Mexico, Colorado, Texas, Florida and Porto Rico but also those in Cuba and Old Mexico. Our concern should be directed especially just now to the thousands upon thousands who have so recently crossed the border to escape the hunger, poverty, strife and bloodshed which is present in their native land. Because of these present conditions and relations America is afforded a wonderful opportunity to apply her Christianity. We send messengers and the message to Mexico, Cuba and Porto Rico to their Christless millions and yet fail to even attempt to reach these thousands who are with us and are the real missionaries to-be to their own people, and what effective missionaries they will be! The question is what will be the gospel they will take with them. How will their experience with us aid them in reconstructing their own country? "They know what they have seen and heard and felt during their sojourn, and the stamp of it all has stamped their souls. They will go to tell what they have seen and heard, to show what they have seen and felt. The whole world knows, is learning anew every day how Christian the United States are. The world is judging us and our doctrine by what it sees of an applied gospel. And it will be our applied gospel which will carry the finally convincing missionary message of the American people and the American Church of Christ. * * * In any case here they are with the soft side of their souls turned out ready to be stamped. Here is the heart of humanity laid bare under our hand, here are world eyes filled with world spiritual wonder looking at us. What are we going to do about it?"

A MEXICAN LAD.
Doesn't his bright face warrant the interest and care of a Christian education?

Over 350,000 Mexicans, American Mexicans, not Mexican Mexicans, and from one-half to one million of Mexican Mexicans within our borders today!

American Mexicans "seclusive, suspicious of our Americanism, backward in civilization. Sired of the Spaniard of Castile, Cordova and Madrid, claiming as mother sisters of the Montezumas and Aztecs of ancient glory. Inheriting vices, doubtless, from both father and mother. Awaiting a redeeming power which shall bring out and sanctify the rich virtues of both father and mother. Needing the illumination of God's truth to redeem them from pagan ignorance; needing the energy of a Christly redemption to lift them out of their shiftlessness; needing the large liberty of the Sons of God to make them good American citizens. Needing and gaining much already in that line. Needing more and better of the same." Comparatively few of these Spanish speaking people are intelligent American citizens for they have not the Gospel of Christ either preached or lived among them and it is a world wide fact that only where Christ is preached and lived does there come the light and knowledge and understanding of good citizenship.

MISSIONARY WORK AMONG SPANISH SPEAKING PEOPLES.

These people are ready to hear the message through evangelism and they take advantage of any educational advantages afforded them through schools. The eagerness with which they receive the once "closed Book" is a sure indication of their willingness to receive the Saviour. That more are not added to the church is due to the fact that they have not heard and how can they hear without a preacher? What is being accomplished in Mexico through evangelism and the distribution of literature may be accomplished among these same people who are on our side of the imaginary line which separates Mexico and the United States.

The American Bible Society reports that "Mexican officials and troops and civilians are welcoming the Scriptures more eagerly and widely than they can be supplied." One agent reports that in the first two weeks of the campaign 17,000 Gospels had been distributed. They sold at 10 cents Mexican money or 2-5 cent American money. (Missionary Review, Feb., 1917). Still another writes of the growing popularity of the "Wonderful Book" in Mexico.

The story is told of the transition of a town in Texas along the Rio Grande. Eight years ago the little village of San Benito boasted of a population of about 500 whose only religious center was a weak Sabbath School with occasional preaching by a visiting missionary. To-day it is a town of 3,000 or 4,000 and has five splendid churches beside a well equipped mission for Mexicans of whom there are thousands in that section. This mission has its church, school house and residence, a native pastor and an American missionary. It supports a day school, a Sabbath School, regular Gospel services. Recently the colporteur met a man who was so eager for the Word that he offered in exchange loaves of bread. A call came from a ranch near by for services, an experience that had never been enjoyed. The missionary found there a man who though he had never heard a sermon in his life had "found the Way of Life through the Living Word as his Christian wife had expounded it to him." The stories that might be told of the results of evangelistic effort and of the Bible reader and colporteur are legion.

In the Program for Peace in Mexico the most important number is "the extension of evangelical Christianity. The evangelical Christians stand here, as elsewhere, for the open Bible, the education of the masses and the incarnation of the Living Christ in the hearts and lives of men and women. Such Christianity is the one great need of Mexico today."

EDUCATION.

That the Spanish speaking people are illiterate is to be expected for their education has been fostered for centuries by an organization whose motto might be, as our text suggests, "Ignorance is the mother of devotion." But that Christian schools are doing a wonderful and acceptable work is attested by their popularity. The teaching force in Porto Rico is very inadequate as there is only one teacher for every 209 children of school age and only one for every 80 pupils in actual attendance. That mission schools are needed to supplement the public schools is evident. The Polytechnic Institute of Porto Rico last June graduated the first class of students from a Christian industrial institute in the four centuries of history of the West Indies—five boys and one girl. To this school "students come from all parts of the island and San Domingo, on foot, in ox carts, on horse back, in boats, on trains and in automobiles, and work side by side in the most menial and hardest manual labor." Can the influence of such a school which supplements the public school be estimated?

MOQUI CHILDREN.

Nothing has been done to Christianize these people. They are degenerates only by neglect. They are our neighbors. They are susceptible of Christianizing influence. How long must they wait?

From Christo College, Cuba, comes a report that "If we only had the $38,000 for the new buildings which you propose to give, we could fill those buildings almost at once. The work will have to be undertaken at an early date or the opportunity will pass on and may never return." This school includes a preparatory, normal and theological department. From the Christian atmosphere of this institution go forth each year numbers of Christians who are to be the future leaders of Church and State.

Where public schools are accessible to the Mexicans in our own States the rate of illiteracy reduces rapidly but there are many sections where but few, if any, have the advantages of our system. The public schools serve a wonderful and far reaching service but they do not do, nor are they able to do the work done by mission schools. The mission schools enter the home life more directly and with their entrance comes the true Light.

A number of the evangelical churches are engaged in educational work in our Southwest. Let us consider the work of some.

The M. E. South church is placing special stress on evangelistic work and has in Texas 70 Mexican churches and in Florida 7 Cuban churches. In Tampa the church membership is 300 and that of the Sabbath School 500.

The M. E. church carries on three lines of mission work in California: Evangelistic, including street meetings and the distribution of literature; Social Service, aiding the poor with work, clothes and food, visitation, reading rooms, etc.; Industrial, employment agencies, industrial education. The most important educational institutions are the Spanish-American Institute for boys at Gardena and the Francis DePauw Industrial School for girls at Los Angeles, the Harwood School at Albuquerque, N. M., school for girls at Tucson, Arizona, and a settlement house has been opened at El Paso, Texas, where live 40,000 Mexicans.

The Presbyterians have work in the five Southwestern states. They have a strong work in Colorado among the young people in which state a Mexican State C. E. Convention has been held annually for nineteen years. Special stress is laid on plaza schools and these are a great source of encouragement. Manual Training School for boys at Albuquerque, the Allison-James School for girls at Santa Fe and the Forsythe Memorial for girls in Los Angeles are the best known schools of this denomination. Many men and women have gone forth from these schools who have been factors in these states and some are carrying the message into Old Mexico.

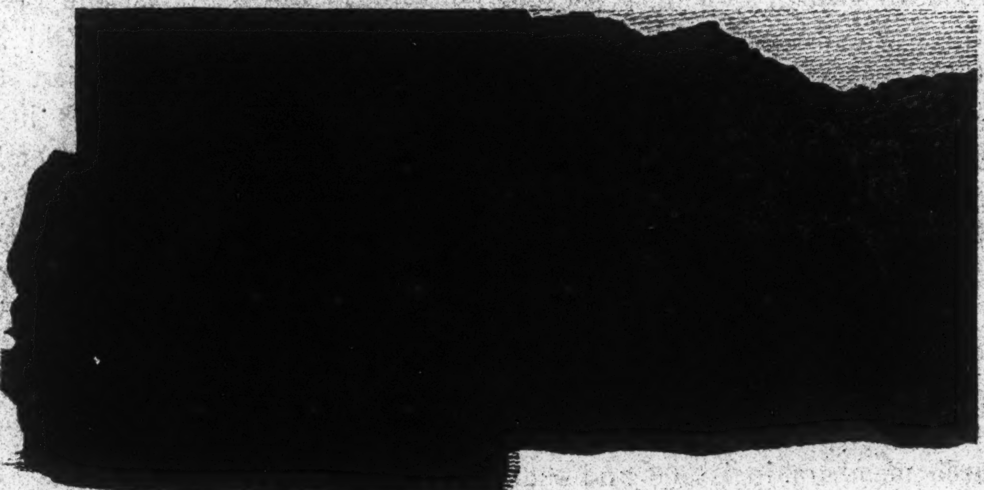
The Southern Presbyterian Church has carried on a large work in Texas. There are more than 1,000 members in the Texas-Mexico Presbytery. The rapid increase in Mexican population in recent years has afforded a wonderful opportunity for work. A new industrial school is planned for Kingsville, Texas, to meet at least in part the great needs of the border population.

The Congregationalists have federated their evangelistic work in California with that of the Presbyterians, an arrangement that has proven satisfactory to all. In New Mexico they have three churches, five day schools and a boarding school at Albuquerque. Their most important work is at El Paso and "plans are being discussed for more extended effort in the line of social activity among the dense population of 'Little Chihuahua.'"

MEDICAL WORK.

Medical work among the Spanish speaking peoples has been very meagre to say the least, though with the exception of Cuba the need is as great as in any field of mission work. The decrease in disease in Cuba, due to the measures taken in the line of sanitation and education by the United States Government, is a monument to the value of a Christian civilization. In Porto Rico where the percent of the diseased population was so great the Government has through its efforts brought great relief but in this island there is a great demand for medical work and a special need for medical missions. But the Cubans and Porto Ricans are well cared for compared with the Spanish speaking peoples our own States. These American Mexicans are perishing for a lack of knowledge. They do not know how to care for themselves. One missionary writes, "How we need a nurse. The nearest doctor is eighteen miles. We call on the sick and do what we can, but cannot stay all of the time and they fail to follow our instructions. Then, too, there is so much of superstition to overcome." The witch and medicine man administer charms and take the money which is sometimes the family's life accumulation.

Isn't it strange that in this Age of Missions it should be deemed worthy of record in a Home Mission text for the Christian women of America that "One denomination has sent one doctor to New Mexico and provided an automobile for the long trips through the country" and that "A nurse has been placed in charge of a new hospital" and that "A building for dispensary use has been added to one of the missions, where a teacher who has been on the field for years will be able to care for the sick who come to her for every need" and that "one doctor" is carefully located in a field which includes a population of 2,000, and is placed fifteen miles from the Hospital and twenty-five miles from the nearest doctor. No wonder that the extension of this ministry is deemed "imperative." Medical mission work is always blessed by the presence of the Great Physician and His healing power is taken into the homes of those which otherwise would never experience it.

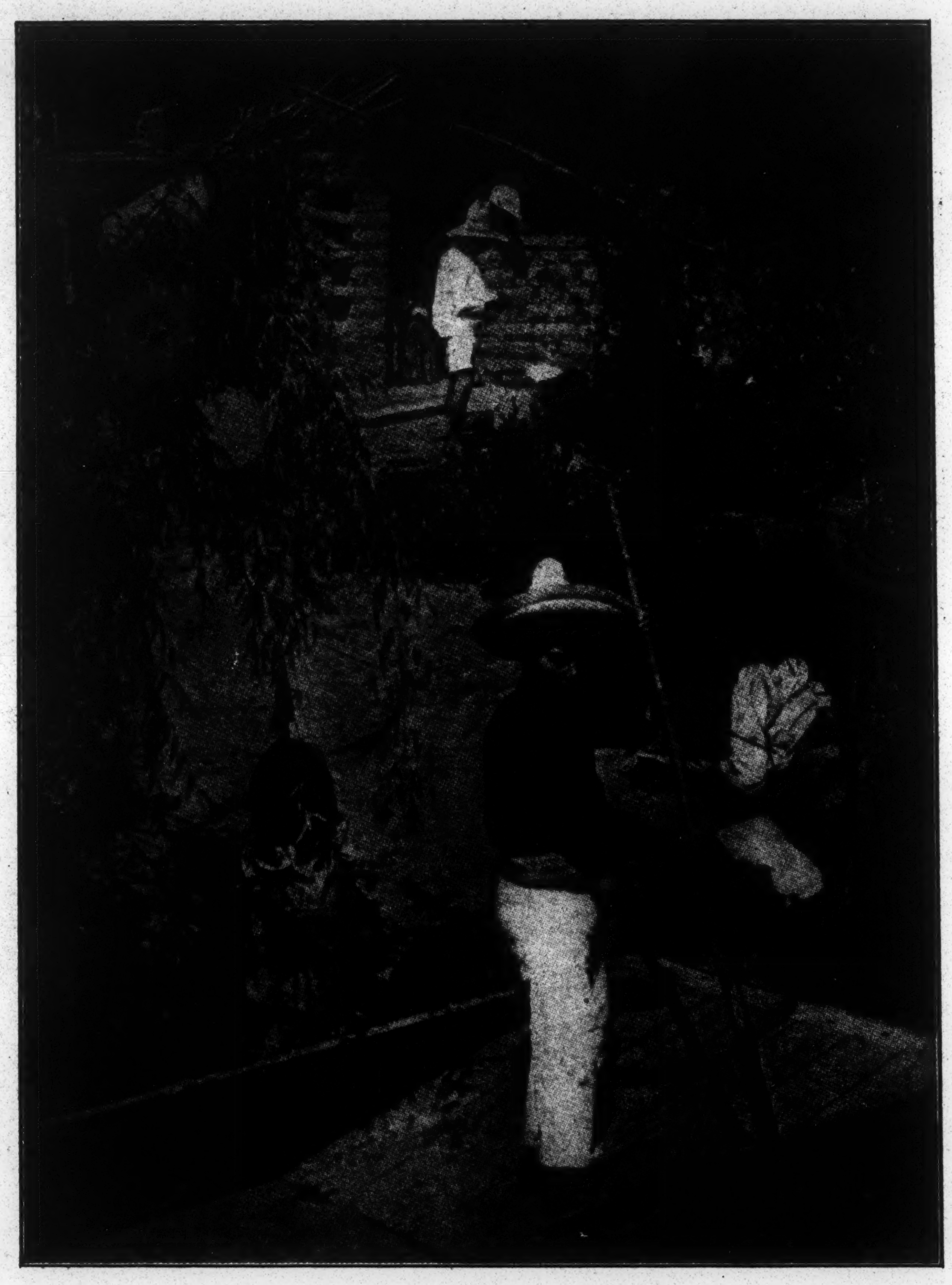


HOMES OF CLIFF DWELLERS.
The architecture of this primitive race is wonderful. Yet we want to lead the race into higher ideals than to keep them as relics of barbarism.

SOCIAL WORK.

The church has been almost as slow to recognize the need of social work among the Mexicans as she has to recognize the need of medical work. Wherever the public schools are established and accomplish their purpose, the mission schools withdraw but not to in-

MISSIONARY WORK UNDER SPANISH SPEAKING PEOPLE.
A school under the care of American Methodist Missions in New Mexico.



AN ARTISTIC SCENE IN MEXICO.

The Mexican has the aid of natural scenery, as well as primitive life and occupation, to attract the interest of the traveler. This picture gives the crude operations of water power.

activity, they turn their effort into other channels of usefulness such as social work in the community. Through this means the homes are reached more directly than even through the mission schools. Classes are held in cooking, sewing, amusements, house keeping, home making, etc. What Mr. McAfee says of the need of social work in Porto Rico is equally applicable to our Southwest. He says, "The evangelical work has reached a critical stage. At many points there are needed new methods adapted to new conditions of thought and new economic standards. The first lively interest manifested in the evangelical message is more or less consistently maintained in the country regions. Much testimony seems to indicate that it is waning in the centers. The same symptoms appear there which cause discouragement to the evangelical workers in the States. The message actually presented does not seem to fit community needs. The need of social service and the interpretation of a social gospel through the church is quite as manifest in Porto Rico as elsewhere. A highly intelligent and well directed native ministry was never more urgently demanded than now. A well organized social service program should be buttressed by a vigorous evangelistic policy, peculiarly desirable in reaching Latin character. The people like to see things go. They readily join enterprises which move in the mass. A vigorous evangelistic program which would preserve broad human appeals and stir whole communities to the appreciation of fundamental human values would be as successful as it is greatly to be desired."

RESULTS.

The Mexicans once a dull, indifferent, sluggish, ambitionless people, a people possessed with no apparent desire to better their condition, a people the product of centuries of bondage, are today awakened, alert, ambitious, inspired to new interests and new life by education and religion. Many are making real homes the great need of these peoples. Others are engaged in preaching and teaching to still others the uplift they have received. "The war in Mexico with all of its horror, ruin, and bloodshed, has been a powerful factor in rousing the Mexicans in America to a realization of what it means to belong to this country. The young men and women who have lived so long under our institutions without becoming in reality a part of our national life, cannot help contrasting their condition with that of those of their blood on the other side of the line."

The ideals of morality are rapidly changing. In Cuba one missionary organized two churches in one year with a combined membership of seventy-two, baptized them all, married seven couples, all of whom were parents and some of them grandparents and all but one of whom had been born out of wedlock. Hundreds of young people have had their ideals elevated and their moral lives purified and strengthened under the open Bible. "These young people are today enthusiastic champions of a patriotism free from the trammels of ignorance, superstition and immorality. They stand in their various walks of life for righteousness and rectitude. The quickening of intellectual life, the purification of domestic conditions, the inculcation of industry as a religious virtue, the condemnation of the lottery and other forms of gambling, all these and other similar influences have created an atmosphere which we are wont to consider the direct result of Protestantism."

Without doubt, too, Protestant influence has "stimulated the priests to a higher moral and evangelical tone in their pulpit utterances. They have also been stirred up to repair their dingy churches and to furnish them with pews instead of leaving the faithful to stand, kneel and sit on the cold stone floors." Protestant influence on the Catholic Church is seen in the testimony of a priest who said, "While I am obliged to oppose your schools, the bishop demands it, at the same time I realize that they are doing good work for my people, and if I were a man of family, living in one of these Mexican towns, I should wish to send my children to your school." Another instance. A county superintendent, himself a Catholic, had been called to account for employing thirty-six graduates from Protestant schools as teachers among forty-two teachers. And our text records that the Archbishop declared that the greatest menace to the Catholic Church in New Mexico was the Protestant mission schools and said, "They are actually making good citizens out of the Mexican people."

THE OLD CHURCH AT ACOMA IN ARIZONA.

This is a Roman Catholic Church. The walls are 60 feet in height and ten feet in thickness. Every stone and every piece of timber in this old building had to be brought on the backs of the Indians; no one knows how far. The Indian can do any thing his heart supports. What will we do for him?

In Cuba "The Protestant pastors and their assistants preach the Gospel in 300 pulpits each week. There are over 700 teachers in the Sabbath Schools and 160 teachers in the boarding and day schools conducted by missions. There are five Protestant papers published, Bible have been circulated to the number of 300,000 and millions of tracts have been given away." Protestant missions have not been a failure in Cuba and the cry is for more workers.

FUTURE AIMS.

The first essential to successful missionary work is a personal knowledge of the Saviour and His will and the second requisite is a knowledge of the people to whom the message of the Saviour is to be taken. Hence to accomplish the most for the Master among the Spanish speaking peoples a better understanding of the people themselves is necessary. The Saxon must get the view point of the Latin, a difficult thing to accomplish. To accomplish this a better knowledge and use of the Spanish language will be required, also a more familiar acquaintance with Spanish literature and history. It is necessary to know what the heritage of the people is and to know what effect this heritage has on them at the present time in order to be able to minister unto them with wisdom and skill.

Another aim must be to reach and train native workers for through these the great mass of the people are to be led into a knowledge of the Gospel and its application. Hundreds of leaders are being educated and equipped for service among their own by the Christian schools.

Special institutions for training pastors, teachers, Bible readers, colporteurs and special workers should be undertaken interdenominationally for in this way the work could be pushed with much greater rapidity and with much less confusion and waste of energy and money. Medical missions and social service should be greatly extended. Our aim should be to live the Gospel among the thousands of whose very presence we have been so ignorant and of whose need we have never thought. (Read again page 136 of Old Spain in New America).

OUR OPPORTUNITY.

America really holds the key to Latin America. The effort that it is now our privilege to make among the Mexican refugees will be of more help to Old Mexico than the work of many missionaries sent in a few years. It is our opportunity to send the message through native workers. They have had the Cross for centuries, let us give them the Christ Who died on the Cross for them as well as for us. The use of this opportunity will be of untold value in our own welfare as a nation for many of these thousands will remain to become citizens of our country and the kind of citizens they shall become depends very largely upon the service rendered them now in their time of need. America possesses an opportunity now that will not come many times to her door. Evangelize and Christianize the thousands of Mexicans now under her flag, through them Old Mexico will be reached and saved and "On to Latin America."

"The people of the United States and other Anglo Saxon nations need light on Latin America. Christian people in particular need light, for on their devotion to Christian work in Latin America largely depends the spread of evangelical truth among 80,000,000 who constitute the population of the twenty republics to the South. No contribution made by any people to another equals that of the open Bible with its attendant blessings. The establishment and development of Christian churches in which the Bible is cherished and its teachings made a basis of daily conduct is the objective of Christian work in Latin America."

American Mexicans saved; Old Mexico saved; Latin America saved—America's opportunity.

Our own church organization has undertaken no specific work among the Mexicans. This should not, however, hinder an interest and a knowledge of the needs of these people. We should remember at the Throne the other organizations who have had the privilege of entering this door of opportunity and say to them as did Shecaniah to Ezra, "Arise; for this matter belongeth unto thee; we also will be with thee: be of good courage and do it."

The Juniors' Study--Children of the Lighthouse.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

CHAPTERS TEN AND ELEVEN.

"This little sombrero invites you to go
With us next Friday to see Mexico."

Written on the brim of a little brown cardboard sombrero will assure a large meeting of Juniors surely and the subject itself assures an interesting meeting. One thing will have to be guarded against and that is exceeding the time limit for there is so much to see in Mexico and among the Mexicans that are in our own mountains and valleys. Unless a separate meeting can be given to each of these chapters it would be a good plan for the leader to have the commissioners report on both chapters and then let her draw comparison, or contrasts, as the case may be, between the conditions in Old Mexico and those among the American Mexicans.

Isaiah 35 will make a good Scripture reading bearing in mind our great Southwest.

After the devotional hour let the leader take the Juniors a trip from the Lighthouse to Mexico, both by sea and land. Let her give vividly the historical setting, telling of the antiquity of Mexico, the Toltecs, the Aztecs, their wonderful civilization, their conquest by the Spaniards under Cortez, the destruction of their homes and the rebuilding of their towns according to Spanish style of architecture, the introduction of Catholicism, its blending with paganism, the effect on the Mexicans of today, the uprising of the people against Spanish misrule; tell of Hidalgo, Juarez and other Mexican leaders, speak of the struggle for independence, the present conflict, etc. Let reports be given by the nine commissioners appointed at the last meeting.

PUEBLO GIRLS.
Under the care of our flag—why destitute of knowledge of our Christ?

1. The Secretary of the Treasury takes the offering in the Lighthouse.

2. Superintendent of Coast Survey may locate Mexico, state boundaries, locate Mexico City, Guadalajara, the handsomest city in Mexico, Guanajauta called Silver City because of its mines, Vera Cruz, etc.

3. The Scientist should report on the precious metals, gold, silver, copper, etc.; on plants, telling of the century plant which has so many uses, its juice makes pulque, its leaves food for cattle, its stalk candy, its fibre rope, cloth and paper, telling why it is called sometimes the thread and needle plant; on fruits, strawberries and bananas, etc.

4. Friendship. Let this commissioner tell of the costumes of men and women and show how one class is distinguished from another, the uses of the hat, of the sarape, and read parts of letters in Chapter 10.

5. Workmanship. Let this commissioner report on different ways in which the Mexicans make a living, telling of the professional letter writers who sit near the markets, the public newspaper readers, water carriers, fruit vendors, pottery makers, etc.

6. Worship. The Catholic religion with its corrupt and powerful priesthood and its superstitions still prevails. Many have lost faith in that religion and so have none unless they can be won to Protestantism.

7. General Appearance. Let the commissioner describe the village adobe huts, the two story houses, the color of the houses, method of cooking, principle food, tortillas and frijoles.

8. Captain of Our Salvation. Tell of missions and schools described in both the Junior and Senior texts.

9. Major Needs. These should be brought out by question or suggestion.

As an introduction to seeing Mexico in America let the leader combine the geography and history of the lesson, laying special stress on the chain of missions founded by the early monks, the Royal or King's Highway, illustrating with pictures. These may be secured from the Santa Fe time tables.

1. Secretary of Treasury.

2. Coast Survey. Name five states in which our Spanish speaking people are principally found. Texas, vast ranches, endless plains; New Mexico, mountain passes, canons, deserts; Colorado, mountains, canons; Arizona, endless prairies and mines; California, tropical, mountains, sea, etc.

3. Scientist. Chapter 3 of Senior text tells of the great change wrought in the desert by irrigation.

4. Workmanship. Contrast livelihoods with those of Mexico. Here are found the Mexican miners, fruit and truck growers, construction camp workers, ranchers, potters, etc.

5. Friendship. Tell of the plaza life, (Chapter 3 Senior text) read letters found in Chapter 11 of the Junior text.

6. Worship. Interesting items concerning superstition and power of the priests will be found in Chapter 3 of Senior text.

7. General Appearances. Pueblos, adobe huts, poverty, dirt, ignoranc.

8. Captain of Our Salvation. Chapter 3 of Senior text tells of plaza schools, the interesting work at Embudo, a boarding school, etc.

9. Major Needs. These may again be brought out through question and suggestion.

Special thought should be given to the refugees who are here now and many of whom will remain and many of whom will return to Mexico. What can be done to make them better citizens and true missionaries of the Christ?

THE BURIAL OF CHESQUEQUA.

By Mrs. D. A. Cooper, Savanna, Ill.

(Formerly a missionary at Tama, Iowa).

CHESQUEQUA (ches-que-qua) grew up to womanhood on the Mesquahie Reservation at Tama, Iowa. She never went to school but being naturally bright she learned to speak the English language. Although a conservative she had always been friendly with the missionaries, but like our covenanter mothers in Israel she was sure she was right, consequently refused to be reformed religiously.

She parted her hair in the middle after the manner of boy preachers—always kept the skin left bare by the part painted scarlet. Indians think that little red streak handsome; it certainly blends with black hair better than copper color.

She made her clothing Indian fashion which never changes. What a blessing if "white squaws" instead of going from one ridiculous extreme to the other would settle on some happy medium.

She wore as many beads as any other Indian woman, but unlike her red sisters she was always clean and neat. She would spread her shawl by the camp fire in her wick-i-up, ask you to be seated thereon, and entertain you by showing beautiful work in beads and handsomely appliqued blankets which she kept in small trunks and wore only to dances, at which function Indian woman modestly cover their entire bodies. The braves paint theirs; a bunch of feathers in the hair, a beaded breech-cloth, and a pair of buckskin moccasins is full dress for a man.

Chesquequa had an ailing tooth but she was afraid to go to a dentist. In vain her friends counseled; she shrank from the ordeal as we do from the surgeon's knife. In about two years the robust woman became an invalid, fed on soup, her jaws having stiffened so that her mouth would open just a wee bit. In a land of plenty she starved to death. She was buried in the cliff burial ground with full Mesquahie ceremonies: the Indians walked solemnly around the open grave dropping into it a small handful of tobacco—fine place to plant the weed—this being done five orators in turn stood by the grave and prayed the Great Spirit's safe guidance to the Abode of the Blessed; all the Indian men except the speaker sat around on the ground or leaned against the trees, many of them were smoking; the women squatted on the grass, their many hued shawls over their heads; the last orator turned back the corners of the five new bright colored blankets artistically wrapped about the deceased, exposing the face, then the Indians all filed past taking a last look, as they placed a pinch of holy tobacco in the coffin.

The dress of the sleeper could not be seen, but it would consist of perhaps a dozen gayly beribboned costumes, the outside one perhaps two or three of the top ones being silk—these would nearly all be donated by those who had loved her. The higher her social standing the more gowns she would wear on her long journey to the Happy Hunting Ground. Before the coffin could be closed a small notch must needs be cut in the end above the painted face—to allow the spirit to pass out as it is supposed to remain entombed until another woman can be adopted into the vacancy caused by death.

The coffin being lowered, a new comfort made by Miss Haft and the writer a short time before to protect the invalid from cold was dropped over the coffin; a strip of ingrain carpet let down upon that, then a blanket somewhat worn, and lastly a rug made Navajo fashion only of dyed rushes instead of wool—Tama Indians raise no sheep.

Twelve grave diggers now take turns filling the grave and its high gable covering with earth and small timber. When the work is completed each is paid—a shirt pattern of gay colored calico generally red or a very blue—blue named Indian blue. The decease's trinkets and personal belongings are divided among those who assisted in any way in the funeral rites.

No one weeps. The near relatives paint a round black spot on each cheek—that shows grief. Few words are spoken. Death is a stern reality to be accepted stocially.

After the interment of Chesquequa, the Indians, single file, two or three in a line, walked quietly down the steep, narrow path through the tall weeds and bushes to Lincoln Highway which runs through the Reservation, where they scattered, the grave diggers going to the home of the dead for supper that evening and for three subsequent days. Indian funerals are expensive—so much feasting at the adoptions. A dozen dogs go out over the soup route—good riddance as the camp swarms with canines; however, other eatables in abundance must be provided. Among the Mesquahies dogs are never eaten merely for food—it is in sacrifical ceremony. A large tree to which a victim's body is always kept bound stands on the Reservation. When one body falls to pieces another dog is killed and tied up on the tree. A great pile of bones at the foot of the tree tells the story of the sad fate of many a poor bow-bow. Snakes are held sacred but they may not be killed lest some evil come upon the presumer who dares "to bruise the serpent's head."

An old, old Indian squaw was the last to leave the grave of Chesquequa; her collie, a handsome animal stood by my side coaxing to be caressed. When she slowly arose and without a word started down through her garden near by where in summer she grew corn, beans, squashes and potatoes, the writer followed. When we came to the wire fence she laid her flat down on the ground and rolled under the lower wire—"me too" only the dog looking on. Pausing outside she gathered a great armful of limbs fallen from the trees and motioned me to carry them. Being the younger we dragged them to her home at the foot of the cliff, collie barking thanks.

Five years before that very day the writer had stood in a forest burying ground in Pennsylvania where mother had been laid to rest, but what a contrast! I was still under the Stars and Stripes. From that cliff burial place I could see the double tracks of two great railways, the Milwaukee and Northwestern cross the Reservation—could also see the race conveying water from Iowa River to Tama city paper mills, said race affords a lovely skating track for the Indians who glide along gracefully as swallows—they are expert skaters; and the smoke curling upward from the wick-i-ups of a people speaking a strange language having no literature—they write their own language but cannot read it if printed in our letters—and worshiping a strange God.

Mother had said, "The Lord is my Shepherd, I am not afraid to die." Chesquequa was afraid to have even her tooth cared for. Being a favorite with the missionaries she had received more light than any other Tama Indian, but she died as she had lived—a Pagan.

The conservative Indian, sad to say, must pass on and out, the sooner the better for the good of the race, but the liberals and the children, thank God! are being Christianized.

The Red Man, naturally prayerful, will one day worship Jehovah; and his children—many of them, we hope—will sing the Psalms of David.

A MUSQUAKI DRUM FEAST.

IT ENLARGES OUR VISION OF THE WORLD.

By Anna A. Milligan, Pittsburgh, Pa.

Did I hear some one say, "I do not take the Women's Missionary Magazine. I wouldn't have time to read it if I did?"

Imagine a Pennsylvania Limited leaving Union Station without coal aboard the engine. Imagine a miller running his mill without water. Imagine a teacher in our public schools without books. How long would it take the largest ocean liner to go adrift—a derelict upon the high seas—a menace to all travelers, if it should start out to a distant port without fuel enough to carry it beyond Sandy Hook?

Our church has started out upon a journey to the final haven; we have made a fine start, but our fires are burning low, the stokers are few in number, the fuel is almost exhausted, and nine-tenths of the passengers are out on the decks playing shuffle-board, all unconscious of our condition and unconcerned about the future. If the engine should stop: if the mighty ship should come to a stand-still: if we should find ourselves incapable of motion out upon the great deep—these thoughtless passengers would expect an S. O. S. wireless to be sent out and then they would confidently await some rescue steamer to come alongside and take off the very last person without the loss of so much as one.

The Manager and Owner of our Company expects our voyage to be undertaken and carried out with profit to us and a blessing to the world. He expects us to put into His business the same thought and careful planning that we would consider necessary if the matter were one of personal investment and worldly concern. Our work as a denomination has been assigned us. We must carry our share of Negro education, the rescue of the Indians, the reclaiming of the mountain people, the evangelization of the foreigners who have come to our shores, and the salvation of the millions in India, Egypt and the Sudan, for whose salvation no other means have been provided. We must do it—or it will not be done. We cannot put off to another day—to another time, this work which is ours to do. Already our hands are red with the blood of the millions who have gone out into the darkness, crying to us for the help which it was ours to give—and we did not heed. Some day we shall hear the Judge of all the earth say, "Why did you not do it?" And what shall we answer? Perhaps we shall call to the mountains to fall upon us to hide us from His face.

There can be no action worthy the name that is not based upon intelligence. The "greatest foes of the missionary enterprise are indifference and prejudice, and ignorance is the mother of them both." Who that attended the great Missionary Convocation in First Church Allegheny will ever forget that red light in the front of the auditorium? Who can ever in all his life get away from that crushing message, there before us, forenoon and afternoon and night, as we saw the light go out—*saw the light go out* every minute of those days and nights, and read those words, right below, telling us that a soul goes out into an eternity of darkness every time the light goes out, *in our fields*—in India, Egypt, and the Sudan! And they are going out into darkness *now*. They have been going out, at that rate, one every minute, *in our fields*, every day and every night since the time of the Convocation. And they died, one every minute, all the days and years before the Convocation. And what are we doing about it? And what do we mean to do about it? Do we care? Is there one of us that really cares? If we do, are we going to tell them of Christ, so that when they die, they will not pass out into the blackness of darkness, but may have a chance to pass up into the glory of the brightness of the Sun of Righteousness, into the joy and bliss of everlasting light!

Who of us will ever forget it? Who of us can ever again be what we were before the Convocation? Who of us will ever again leave anything undone that we can do to accomplish our task—the evangelization of the fields for which we as a church are responsible? Who of us that watched that light go out will ever again spend money selfishly so long as those souls are dying in our fields, without Christ, and going out into darkness? Who of us will ever again neglect to pray; ever again fail to lay hold upon that mighty lever of real omnipotent power, prayer, and bring down upon Egypt, India, and the Sudan, and all our Home fields, and all our congregations, the precious blessings which God is eager to bestow? Christ is able and ready to do His part anytime, any moment, if we will only undertake, in *very earnestness* to do ours.

No, we will never forget it. We pledged ourselves to earnestly undertake our task. But what about the 155,804 members of our denomination who did not attend the Convocation? What about those who did not see that red light go out; who did not see that missionary presentation Wednesday night; who did not hear that wailing for the dead; who did not see the outstretched hands and pleading eyes of those lost ones setting in the darkness, and groping in the darkness for the light? How are they to receive the inspiration to join us in the undertaking of our task? We cannot take the Convocation to them. We cannot place before their eyes those charts in the exhibit rooms, showing the red dots in our mission fields, every one of which represents a village or city where the story of Christ has not yet been told. There are 2,675 of them in Egypt. There are 8,970 of them in India; and who knows how many there are in the Sudan? These are *our* fields, which we pledged ourselves more than fifty years ago to evangelize. No wonder J. Campbell White said that other denominations are saying that we did not mean what we said at the General Assembly at Tarkio in 1903.

Now, I know of but one way to reach every one of the 156,954 members of the United Presbyterian denomination and dispel the ignorance which is the mother of all the indifference and prejudice in all our churches. I know of but one way to cause all our 156,954 members to *know* the need; only one way for every one of them to hear the appeal; only one way to enlist every one in the effort to undertake the task. I used to think that if we had a missionary pastor in every

407

What is it?

It is the slogan number of the 1917 Missionary Convocation.

It represents the young lives that must be added to our foreign missionary force if we are adequately to occupy our fields.

We are now asking every man or woman missionary on our fields to be responsible for giving the gospel to 100,000.

When the last of the **407** has sailed from New York we will have one missionary for every 25,000 Christless souls.

241 new Missionaries to Egypt
150 new Missionaries to India
16 new Missionaries to the Sudan

We now have one missionary on the field for every 928 members in the Church at home.

For the past thirteen years we have made a net increase in the force of missionaries at work by six missionaries a year.

If we continue at this rate it will require 68 years to reach the mark of **407.**

Do you think we should wait 68 years?

What can you do to shorten the time?

NOTE:—These pages are contributed by the Women's Missionary Magazine for the uses of the Convocation Committee.

407

Where will they come from?

There is only one source of supply—the young men and women of the United Presbyterian Church of America.

If during the next fifteen years 10 out of every 100 of the young people who enter our denominational colleges would go as missionaries the 407 would be secured.

OR if 13 out of every 1,000 of the members of our Young Peoples' Societies would go as missionaries we would have the 407.

Are you under 30 years of age?

Have you faced the question of investing your life in foreign missionary service?

Keith Falconer, the great missionary to the Moslem world, said, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the field."

Are you ready honestly to face that challenge with your Lord?

NOTE:—These pages are contributed by the Women's Missionary Magazine for the uses of the Convocation Committee.

pulpit that that would solve the problem. I know better now. Many people have not *formed the habit* of going to church. Many young people go home—or some other place, after Sabbath School and Young People's meeting. We must confess it—many of our United Presbyterian members are not churchgoers. But they are *readers*. Every intelligent man, woman, and child will read. Our membership is an intelligent membership. We may not be spiritual but we are not illiterate. So we must have missionary education. We should at once begin a campaign to put into every United Presbyterian home our Women's Missionary Magazine. Some day the father will glance through it while he waits for his dinner. Some day the daughter will have a moment when the Ladies' Home Journal has been "devoured" and she is looking for something else to help "kill time." Some day that son will be attracted by the illustrations to read the story on its pages, and the missionary message will have a chance to find lodgment in his mind and let us hope, in his heart. Our Women's Missionary Magazine must be a regular visitor to every home in our communion. In is the only missionary publication for the adult membership of our church. There is no other way for us to become acquainted with our work and our workers and unless we know—we will be like an engine without steam, like a ship without fuel, like a mill without water. There will be no driving power.

Other denominations will have more to say of us than they have already said, if we do not put behind our work a force of prayer and gifts and service adequate to the task. And that force will never come unless there is intelligence. When we know, then we will give. When we know, then we will pray; when we know—and not until we know—will there ever be a force to go nor a constituency at home that will adequately support them when they have gone.

The Magazine in every home of the United Presbyterian Church! Let that be our aim. Every subscriber can secure one other. Every pastor can urge it from his pulpit. It is worth much more than it costs. It is well printed and copiously illustrated. It brings the messages from all our fields to our very doors. It enlarges our vision of the world. It inspires to effort worthy the name we bear and the Master we serve. It deserves a place in every one of our homes and a share of our time in all life's plans. It will drive out ignorance from our lives and fill our hearts with a yearning for fellowship with Christ and a joy in the partnership which He has formed with us for the accomplishment of the greatest work in all the world.

The only thing which will save the Church from the imminent perils of growing luxury and materialism is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperty have ever been the times of greatest danger to Christianity. The Church needs a supreme world-purpose. A gigantic task, something which will throw it back upon God. * * * May it not be that God designs that the baffling problem which confronts Christianity in the non-Christian world shall continue the school for disciplining the faith and strengthening the character of His followers?—JOHN R. MOTT.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

REVERIES OF A NEW MISSIONARY.

By Miss Mabel Stewart.

It was the camping season in India and the missionaries' tents were pitched just across a sugar cane patch from the nearest village. That was not the only near village, however. From that camping ground they hoped to make their annual visit to very many near villages.

The day's work in the villages was done, and the sun, which during the day had been shining its best rays down on India's already baked ground, and incidentaly on the missionaries' backs, was at last disappearing from view, leaving the air shivering because of its going. The new Miss Sahiba, very new, very inexperienced, sat in the tent presumably trying to commit the Ten Commandments in Punjabi, but in reality trying to force her thoughts back from America and things American. Yes, it had been comparatively easy back there in America to decide on India for one's field of work. At that distance perhaps there had been a little glamour of romance about it all, or perhaps the idea of the great sacrifice one was making had fired one with enthusiasm. Well, the new Miss Sahiba thought, with India so near one could not get away from it if she tried, the glamour, if any had ever existed, was no longer visible. What romance one could find in dust, and dirty children, and sore eyes, and hot sun, and poverty, and ignorance she could not see. And of what use, anyway, were all the efforts the missionaries had been putting forth for years? These people who had presumably been taught, seemed very little different from their non-Christian neighbors. They had the same matted hair, the same filthy clothes, the same sore-eyed babies, and though they were called Christians, some of them seemed to know very little more than did their non-Christian neighbors concerning the truths of Christianity. Had the work of faithful missionaries availed nothing?

The new day had come and the Punjab sun was shining its brightest again, as it had been doing for days past, and as it would continue to do for days to come. The experienced Miss Sahiba and the new Miss Sahiba were bumping along in the springless cart, trying to avoid the biggest bumps in the rough jungle road. The experienced Miss Sahiba was explaining to the other the plan for the day's work.

"In this next village," she said, "I hope we'll have time to visit the home of Viro."

"Viro?" the new Miss Sahiba asked, "Who is she?"

"Viro," the other replied, "is a high caste Hindu woman whom we visited last year. She welcomed us so cordially, and listened so well, and even bought a New Testament—for she can read—so I'm very anxious to see her this year. She seemed so eager to learn."

"Have you not seen her since last year's camping season?"

"No, you see this village is many miles from our station, too far away to reach except during the camping season when our tents are pitched near. But I'm hoping for great things at this time, because Viro bought the Testament and if she has read it, it will have given its own message."

By this time the village was reached and the buggy surrounded by shouting children and barking dogs and clouds of dust.

"Who can show us to Viro's house?" asked the experienced Miss Sahiba, trying to make her way through the crowd.

"Oh, I will, I will," shouted half a dozen urchins at once. "Just follow this way."

So the two, following their leaders, and being followed by as many more children, equally desirous of being escorts, picked their way through the crooked streets, scarcely wide enough for two to pass, past buffaloes and cows, through dirt and smells till they were brought before a house, distinctly different from its neighbors in that it was of sun-dried brick, and very high, while those around it were low mud dwellings.

"There, look!" the guides called, "this is Viro's house."

The door was open, so the Miss Sahibas, pushed and crowded by the excited children, entered the court.

"Is any one at home?" they called.

"Yes, up here," answered a voice from the flat roof.

"Oh, it is you, Viro. Salaam. May we come up?"

"Salaam, yes, come on up."

Up the steep narrow stairs they went, still accompanied by the shouting, jostling children. Viro was sitting on a bed, a handsome, intelligent looking woman, but her dark eyes were as hard as steel.

"Sit down," she said, pointing to a bed opposite. Then, when the Miss Sahibas were seated, she continued:

"Well, you can take your book back. I don't want it."

"Why, Viro," the experienced Miss Sahiba asked, "what do you mean? Have you read it?"

"No," was the reply, "I haven't, and I don't want to. Our own religion is good enough for us. Yours will do for you."

"But," said the Miss Sahiba, "what is the trouble? Would you not like to read in that book the beautiful story of God's love to us?"

"God's love! God does not love! Only a month has passed since our little girl died. She was so sweet, and well and happy, and then one day the fever came and in two days she was gone."

"But do you not expect to see her again?" the Miss Sahiba asked.

"See her again? Never! How could I ever see her again? She was here and then died. I am here and one day I shall die, but I'll never see her again. Never!"

"But, oh," the Miss Sahiba entreated, "you know what a blessed hope we who believe in Christ have. When our loved ones die, we say they have gone on before, and that when God calls us to go we will meet them again in His presence. Isn't that a precious hope?"

"Yes, that's for you. We have no hope. I'll never see my little girl again. There are many religions. You believe yours. We believe ours. Take your book. It's not for us."

It was with sad hearts the Miss Sahibas turned away. How long would the great mass of India's millions sit mourning without hope, without the light to lead them out of darkness? Why were they so hard to reach? Was it the missionaries fault?

In silence they rode along. Finally the low mud walls of another village came in sight, and past the creaking well, along the slimy green pond the horse pulled the buggy, at last stopping in the shade of a leafy tree. Again escorted by barking dogs and excited children, the Miss Sahibas found their way to the house sought for, this time, however, not in the midst of the village, but rather on its outskirts, where the outcaste quarters were located. For these to whom they were now going were Christians, from that caste which is in the eyes of its more fortunately situated neighbors no caste, but merely the offscourings of the earth.

The courtyard looked somewhat bare when the Miss Sahibas entered. In one corner two buffaloes were quietly munching the dry straw in their mangers. Near the door of the tiny mud home a woman was spinning at her crude wheel, while by her side her baby, clad in a necklace and ear-rings, sat contentedly playing in the dirt. From inside the low room came the sound of the grinding of mill stones as they ground coarse flour for the family bread.

"Salaam, sisters, are you well and happy?"

"Salaam, come in and sit down. It has been a long time since you were here."

A low rope-woven bed was brought out, and a not too clean cover having been spread over it, the Miss Sahibas sat down.

"Well, how is every one here?" they asked.

"Thank you, Miss Sahiba Ji, we are all well, but Rajan's son died this afternoon."

"Rajan's son? Have they buried him yet?* Let us go and see the poor mother."

"No, he is not buried yet. The men are just now digging the grave."

So, rising they were led to another house, the courtyard of which was filled with women who had come to give comfort to the bereaved. There was the bed on which the still form of the little child lay, and beside it the bowed form of the mother, weeping quietly. The crowd separated, making way for the Miss Sahibas as they came nearer.

The experience Miss Sahiba spoke: "Rajan, we have just heard and have come to you. Only remember, your little son is with God now."

"Yes, I know," replied the woman. "God gave him to us and now He has taken him away. Just two days ago the fever came and now he is gone. But it won't be long; soon God will call us, too, and then I'll meet my little gift of Christ again. For us it is hard now, but he is happy."

After the brief burial service, conducted by the Indian pastor of whose circuit of villages this was one, the Miss Sahibas started homeward. The sun, only too bright a few hours before, had disappeared from view, leaving behind it only the after-glow in the West. The village looked almost attractive in the fading light. The trees beside the creaking well showed only their shapeliness and beauty. The layers of dust on their thick leaves were no longer visible. Only the dim outlines of the mud walls—in the harsh sunlight so repulsive with their plasterings of cow manure fuel—could be seen. The children who had followed the buggy along the village road past the village pond could scarcely be distinguished one from another. Their dirty clothes, and matted hair and sore eyes were quite invisible.

The new Miss Sahiba was thoughtful as they drove along. She remembered the wailing she had heard a few months before, when plague had been so bad in the Mohammedan village across the way from the bungalow, and one after another had been carried off by the disease. Sometimes she had been wakened in the night by the sounds—hopeless, despairing. Then there was Viro, whom they had visited today. Her, "Never, I'll never see my little girl again," still rang in the new Miss Sahiba's ears. Had it been but the night before that she had been wondering if, after all, the efforts of the missionaries had been worth while? Was it not worth while to be delivered from the torture of hopelessness and despair? Was it not worth while to give and be given the good tidings of hope—the hope of eternal life? The words of an older missionary came to her mind: "We cannot judge these our Indian Christian brothers and sisters by the heights to which they have attained, but only by the depths from which they have come."

And God mercifully blotted out from the new missionary's sight the unloveliness she had seen before, and placed in her vision only the beauty of true faith.

PADRI JIWAN MAL'S FORTIETH ANNIVERSARY.

During the Fall meeting of Gujranwala Presbytery a surprise party was held in honor of Padri Jiwan Mal, to celebrate his fortieth anniversary in mission service. Those present were Padri Jiwan Mal and family, friends in Gujranwala, the workers and elders of the district, and the members of Presbytery.

There were addresses made in appreciation of Padri Sahib's services in the Christian Training Institute, as Pastor of Gujranwala congregation, as Evangelist in the Gujranwala District, as a member of the Seminary Board, as an earnest supporter of Home Missions. Each speaker his own particular subject, and all showed in what high esteem Padri Jiwan Mal had been held in different works in which he had been engaged during his forty years of service. Perhaps the greatest service of his life has been rendered during the last ten or eleven years which he has spent as an assistant missionary in Gujranwala district, where he is widely known and beloved. Padri Jiwan Mal has been an earnest supporter of Home Missions, and has been for some years the Secretary of the Board of Home Missions of the Synod of the Punjab. It was largely through his influence that the Board decided last Spring to open work in the Hafizabad District where Padri Jiwan Mal's home had formerly been and where many of his non-Christian relatives are still living.

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*Burial must take place within 24 hours after death, as Indians consider delay as dishonor to the dead.

His response to the speeches was a wonderful testimony of faith that has never wavered through all these years. He gave us one beautiful thought that I will never forget. He said, "God is good and faithful. Whatever weakness you have seen in me that weakness is me, not God. God is not weak. He is perfection. Whatever good has been done through me was not me, but God in me." Such a testimony of "selflessness" is worth much, and the expression of faith that we heard that afternoon helped us all.

*After prayer and the singing of the seventy-second Psalm, light refreshments were served, and a pleasant social time enjoyed by all present.

In the evening the district missionaries entertained Padri Jiwan Mal and his family at dinner. His daughter, Miss Rosa Jiwan Mal (a sketch of whose life appears in "A Garland of Marigolds") was called by telegram, and her presence came as delightful surprise to her father—for this father and daughter are more than ordinarily devoted to each other. This dinner and evening together completed the celebration of the fortieth anniversary of service of one of the strongest men in our Indian Church.

Mrs. W. H. Mercer.

*Owing to the editor's mistake, mention of the gifts of an easy chair, and a silk turban has been omitted. These were presented after the speeches as a token of affection from his fellow-workers.

"BILLY SUNDAY" VISITS THE PANJAB.

Not yours but ours. His popular name is Tamil David because his native tongue is Tamil. His real name is addressed on the letters he receives "Minister V. D. David." In his personal testimony he says, "I was a very wicked sinner until my twenty-fourth year when I was converted through my good Christian wife. I was in the church before but I was not in Christ and He was not in me. I drank liquor, I used tobacco, I gambled, I wan't satisfied with doing these things myself, but led many of my poor school mates into the ways of sin. O, I was a wicked sinner. When I was converted I had terrible sorrow. I couldn't eat and couldn't sleep for three days then I received peace, such a wonderful peace. I was a child of God from that day but was not filled with the Holy Spirit until twelve years later when I met a good man of God. He talked to me about the fulness of the Holy Spirit. I resolved to know more about this matter. I gave up everything for the Lord and plead for the fulness of the Spirit. I believed I had received it though I didn't feel different. The next day I went out to preach as usual. To my great astonishment men broke down and wept, many were converted. I didn't preach a different message from what I had done before but God's Spirit began to work."

Brother David has been around the world. He first went to England and there met D. L. Moody who took him to America where he remained a year and a half, so we Americans find a special kinship with this little old man with his black face and his gleaming eyes and shining countenance.

He came to us a few days ago. He had never been in the Punjab in winter before. He didn't know that we had frost here at night. He brought only one small blanket. (We always carry our bedding with us in this country). His host didn't know he had so little until the next morning. The host said, "You must have been very cold." Tamil David replied with a twinkle in his eye, "I wasn't cold inside, praise the Lord." He praises the Lord for everything, and trusts his heavenly Father for all. He makes a practice of not asking men for his needs but asking God, his Father, and his Father always hears.

We first met him at the Sialkot Convention last September when the Lord used him so mightily in our midst. We were so anxious that more of the Christian people might hear him we invited him to come back and tour a large number of the churches. This he is doing now.

I must tell you about the two days he spent with us in the Bhodi congregation in Pasrur South. The first day seven hundred villagers were present, some of them coming twenty miles. All sat upon mats spread out in a field near our camp. Two tables and a blackboard from a nearby school furnished the platform. A large party of Christians led the music. When the people were all gathered, about two o'clock in the afternoon, the meeting began.

Tamil David and his interpreter went to the platform. He prayed, "O Lord, we only have this short time to speak to this people. Thou canst do mighty things in one meeting. We believe Thou wilt work mightily in our midst today for Christ's glory. Amen." Then such a message as was delivered to us on the terribleness of sin, then our wonderful Redeemer Jesus Christ our only hope. Hundreds repented and resolved to live a better life for Christ. Non-Christians were shaken as never before.

The next morning he spoke to the Christian workers, with the result that almost to a man they rededicated themselves unreservedly to serve Jesus Christ. In the afternoon he again addressed over 500 people with great results. I believe we shall see great results from his visit in our midst. God is working, not Tamil David. This man of God is a co-worker with God. He does not ask God to be a co-worker with him. When shall we all learn to work with God and let him use us as He does this little old veteran from South India?

E. V. Clements.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

ENROUTE FOR EGYPT VIA THE PACIFIC.

Dear Friends:—

At last we have reached our "Land of Promise" after a nine weeks' voyage across the Pacific. After a hearty "send off" by our friends in Spokane and Seattle we went to Vancouver and took passage on the "Empress of Russia"—one of the largest and most beautiful ships on the Pacific.

The first two days out we had "heavy seas" and many of our party became quite *self-centred* and paid very little attention to their fellow-passengers. By the third day, however, we were all feeling much more natural and began to be more sociable.

It seemed that nearly all the passengers were missionaries and the first question was always, "To what field are you going?" Upon inquiry we discovered that there were one hundred and six missionaries on the boat, representing about eight different churches and going to Japan, China, Philippines, India, Egypt, and the Sudan.

Our relationship during these days was indeed very interesting and enjoyable and we feel that our knowledge of mission work in the other churches has been increased and that our interest and prayers have been greatly broadened. We also feel that we have gained a great benefit from traveling with our missionaries who are going to India. India means more to us now than ever before because we learned to know eighteen of our India workers.

On our way we were permitted to land at three ports in Japan and from these to go out into the near-by country. From Yokohama we went by tram to Tokio. During our short stay we were not permitted to see much of the actual mission work but we could see the great need for it. I was very much impressed by the fact that in all of these countries the first sign of so-called "civilization" was the use of the cane and the cigarette.

From Nagasaki we went across to Shanghai. As fifty of our party were to land there and go on to different parts of China, we had a farewell meeting for them on the boat. Dr. Holliday was chosen to preside and during the meeting the different ones told what churches they were representing, the stations to which they were going, their discouragements, and encouragements.

Some told us that their trip was not half over; that they were to travel nearly four more weeks back into western China, and that the last ten days they were to spend traveling in Sedan chairs. After having taken short rides in those chairs ourselves we extended our most sincere sympathy to those missionaries.

From Shanghai we went down to Manila where we spent thirty-six hours. How happy we were to see the American soldiers, to hear English spoken, and to see our own American flag once more!

As we were leaving Manila the Marine Band came down to the wharf to play for us. After playing several popular American "airs" they closed by playing "Auld Lang Syne" and once more we realized that we were leaving America; but even though the tears came to our eyes there was not one who was willing to retreat.

On October 27 we landed in Hong Kong and it was here that we spent our last week with our dear Indian friends; but as I have reached the limit of my space Miss Hutchison will tell you the rest.

JEANNETTE L. MCCRORY,
Cairo, Egypt.

Dear Readers:—

Miss McCrory left you in Hong Kong, but I want to take you back to Nagasaki, Japan, for a short time, where several of our party visited the large Girls' College of the Methodist Episcopal Mission. We were there for chapel service and were able to see the whole college assembled. The enrollment is about 400. Miss Russell, the founder of the college, is a class mate of Mrs. Harvey, of Cairo, Egypt. She asked me about my three years' work in the Cairo Girls' College and when we left she sent a remembrance to Mrs. Harvey.

At Hong Kong, most of the missionaries of the "Empress of Russia," who were waiting for steamers going to their respective fields, stopped at the same hotel. We spent some very pleasant evenings together there. We celebrated Hallowe'en by having a party in the large drawing room. Sabbath evening we held our last prayer meeting together, which was one of the most helpful meetings I have ever attended. It was a great inspiration to hear the experienced workers of different fields tell of the work of the Kingdom. Some had spent many years in the service. Dr. Scott of our own church and Dr. Lee of the Methodist Episcopal Church, both of India, were our veteran missionaries. There were fifty present representing the six churches, Canadian Baptist, Methodist Episcopal, Mennonite, Church of the Brethren, Presbyterian and United Presbyterian. Each one was asked to state to which field they were going and in a few sentences tell something of the work, and the meeting was closed with prayer. We felt after this meeting that we could pray more definitely than before for the work in the fields represented that evening.

November third, the Egyptian party sailed from Hong Kong by the S. S. "Nore." The India party gave us a farewell at the steamer singing Psalms and closing with a song of their own composition.

Our voyage to Port Said was rather uneventful, though we enjoyed it very much. We stopped at Singapore, Penang, and Colombo, and were permitted to go ashore for a short time each place. The vegetation was strikingly tropical and beautiful. At Penang and Colombo, we visited some very beautiful temples.

We arrived at Port Said, December first and it was with rejoicing that we set foot on Egyptian soil after our long journey of over two months. Friends were at the station to welcome us as we passed through Zagazig and at Cairo to take us to our new homes.

Our coming to Egypt was made rather sad by the death of Dr. Watson. We miss him very much from his accustomed place. A man of his experience and devotion means much in the way of encouragement and inspiration to new missionaries.

FLORENCE A. HUTCHISON.

This interesting letter from Doleib Hill, Sudan, although a personal letter, I am going to pass on to the Correspondence Department of the Magazine for I am sure all the Magazine readers will enjoy it.—M. F.

American Mission,
Doleib Hill, Sudan,
January 3, 1916.

My Dear Miss Finney:—

This is the day the Bible Conference begins, and my thoughts have frequently turned to Assiut. We have been remembering this Conference, not only in private, but also in our station prayer meetings.

On January 12th we are expecting Rev. and Mrs. Trowbridge, and Mr. and Mrs. Jessup go to the Guthries. It will be great to have company, although I wish we had better accommodations. Mrs. Trowbridge, however, says they are "used to roughing it," and so we are expecting to have an enjoyable as well as a helpful time together.

The winter winds have begun in earnest, and it makes us long for real doors and windows, to have protection against the cold draughts, and also against the dust. One day last week the servant swept four shovel fulls of dust from the front part of the house. Doesn't that sound filthy? This is the original mission house, and branches of trees were used for the doors and windows, instead of regular lumber. This dusty season only lasts four or five months, and the remainder of the year we really have a very cool and comfortable place in which to live, even though it is small.

My Sabbath School Class is coming on nicely. I wish you could hear the children sing the 23rd Psalm, and also Psalm 34, "Children Come," which Mr. Oyler has translated. We have been studying the story of Joseph.

One woman has been coming to me for Bible lessons. She is the widow of Abbas, who committed suicide. Just before we returned from furlough she married a Mohammedan trader, in order (as she says) "to protect my name from slander, and find food for my children." She married him with the understanding that neither she nor her children would become Mohammedans. She says he is not bigoted, and she is praying daily for him. She herself is asking for baptism.

My! how I long to know more about this language. I've only had nine months of lessons, and my head is just like a sieve.

Abijob, Ofado, Mainam and Failo, the four villages nearest us are in a turmoil just now. Failo is against the other three villages and they killed a man from Mainam. We are praying that this trouble may not develop into a feud. Naturally it has had an effect on our church services, but we are thankful that the decrease has not been as great as we expected it to be.

David, Jr., has had several attacks of malaria, in spite of all of our precautions. He and the servant are great friends.

One day last week our servant and Mrs. Wilkerson's asked permission to iron their clothes. This is quite a step in advance; when our servant came to us he didn't even know how to put a shirt on straight.

If you wish, please share this letter with the Boyds. I often think of you all, even though I do not write.

Sincerely,
LILLIAN P. OYLER.

CONFERENCE OF THE BIBLE WOMEN OF EGYPT.

As it is hard for a mother to distinguish between her children so hard is it difficult for one who has helped, even in a small way to plan and carry out conferences for women, to say which one has been the best. As each child has his own peculiar characteristics so each conference has its own strong and weak points.

The January, 1917, Conference for the Bible Women of Egypt was permeated as no other has been by a strong missionary spirit. This was due mainly to two facts, First, the clear cut soul grappling addresses of Dr. Zwemer stirring us anew to our responsibilities toward our Moslem neighbors; and second, to the fact that this year we are sending our first Bible woman as a missionary to the Sudan. Her name is Farooza Girgis. The presence of this unostentatious consecrated servant of God and the beautiful humility with which she accepted her call to a larger and more difficult field of service made a deep and lasting impression upon our whole conference. As a small token of appreciation the conference gave Farooza a nice Bible with the names of the delegates written on the fly leaf.

May I be permitted here to turn aside from the conference to say a few words about the call for the worker to the Sudan. At first a letter came to me in Luxor asking if either of my two young girls who would be free for work would do for the Sudan. One is a girl from our Boarding School wishing to enter the work and another a young woman who has been supported by a special gift for about three years but now has to be given up for lack of funds. We felt immediately that neither of these would do for the Sudan as they lack the wisdom born of experience. Then God said to me, "Farooza will do" and I said, but I cannot give up my best woman. I ought not to be expected to do it. But the thought has kept insisting and only a few days before Farooza herself had told me some circumstances in her family life which made it plain that God was preparing her for her call, and as soon as the matter was mentioned to her she very humbly said, "It is a call from God, I cannot refuse it." As I am penning these lines Farooza is starting on her long journey from Luxor to Khartoum and as she says, "God is with her and will not fail her." Will you not dear readers, pray that this first Bible woman to the Sudan may be a rich blessing to that dark land.

Returning to this Conference, the opening days were marked by such a natural spirit of happiness at being together once again, that some of the leaders feared there was not going to be the sense of personal need as necessary before there can be any personal blessing. But as the days went on, many souls found in the Bible circles, or the prayer women or by individual talks or from the public addresses that they were found wanting in many respects. Dr. Zwemer in his addresses (I) on The Sea, (II) The Fisherman, (III) The Net, made us all feel that we had been playing in shallow water, afraid to launch out into the deep, where the fish abound.

Perhaps a few words of testimony from the women themselves on the last morning of the Conference will give you the clearest idea of the value and impression of these gatherings. I have taken them from notes made in the meeting.

One felt the vainess of all preaching or work without the filling of the Holy Spirit.

About ten or twelve pledged themselves to work among more than among Christians as the latter have a little light while the former are sitting in darkness denied the light.

One very efficient woman was brought to feel the need of washing her net. (The net and the hook Dr. Zwemer showed us to be our instruments of work as fishermen).

Several learned not to fear to work among Moslems.

One learned to be willing to use the hook as well as the net, i. e., to do personal work as well as to fish for the multitude. Before she had been greedy to get numbers and had often failed.

Two felt a longing for the Moslems to become partakers of our inheritance. (The Conference theme was "Christ Our Inheritance").

One learned to rejoice in affliction. (This poor girl has had bitter persecution from her fanatical Coptic family and she felt that she had too much of a complaining spirit).

Another dedicated her life to work among Moslems if God permits.

D. G. PHILIPS.

EDITORIAL.

IMPORTANT ACTION OF THE WOMEN'S BOARD.

Women's Board Rooms, 905 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Pittsburgh, Pa., March 20th, 1917.

The Women's General Missionary Society of the United Presbyterian Church holds an annual Convention in different parts of the church every May.

Here reports are presented from the several missionaries and institutions which are supported by the society, and plans and estimates for the work of the coming year are adopted. The society holds its Board of Directors responsible for the faithful execution of its orders. To this end the Board holds semi-monthly meetings for the consideration of applications, estimates, reports, requests, etc. That the members of the society may be fully informed of the actions of its Board and the development and demands of its growing work, the Women's Missionary Magazine was established to carry inspiring news to every home in our church every month. It gives its readers the latest news from every field of the church's activity —Home, Foreign, Freedmen, American Indian, Foreigners, Mountaineers, Literature, Temperance, and Thank-Offering.

It has never been in debt simply because of the self-sacrificing labors of the Magazine Committee, whose only hope of reward is that a subscription list of 10,000 be reported at the Sterling Convention in May, 1917. It now has about 8,000 subscribers. We could, *if we were in earnest,* easily secure an average of an additional one for every name now on the list. WILL WE DO IT?

Your Board, at its regular meeting March 6th, instructed the Magazine to print this appeal.

Our women will neither pray nor give unless they are informed, and the one best way to get information about the special work the Lord has honored us by making us responsible for, is by reading our Magazine. It *ought* to be in every home in the church. It *must* be in every home in the church. It *will* be in every home in the church if the *women* have a mind to work.

To read the Magazine regularly will increase your knowledge, fire your zeal, deepen your faith, multiply your prayers and offerings, and send the knowledge of Jesus Christ to numberless starving souls in this and other lands whose pleading hands are extended toward us as they cry, "Give us of your Bread of Life or we perish."

A dollar a year will bring the latest news and brightest and best missionary articles to be found anywhere into your family circle. Let Him not says of us, "My people perish for lack of knowledge," when it can be had at so small a cost.

MRS. MARY CLOKEY PORTER, Acting President.
MRS. J. H. MAXWELL, Recording Secretary.

A MESSAGE FROM THE PRESIDENT.

An outline of the program for our Sterling Convention will be found in this number of the Magazine. It is not as complete as we had hoped to have it at this time, and it may not be all you would wish, but as you study it we trust it may meet with your approval. We have tried to carry out recommendations of former Conventions as nearly as possible.

You will notice a Delegate Conference has been arranged for Friday afternoon before the opening of the Convention in charge of Mrs. Alter. These Conferences have proved very instructive and helpful to the delegates in the past, and we trust every delegate will try to be present at this Conference.

Our two additional sessions have made it possible to have more time with our missionaries, and we are to have an entire evening for the representatives from our mission work in our home-land, and another entire evening with the missionaries representing our work in foreign lands.

As this year marks the twenty-fifth anniversary of organized work of our Juniors it will be fittingly observed Monday afternoon with a special program prepared by our Junior Secretary, Mrs. I. H. Milliken. This will be especially interesting to Junior leaders.

Annual Reports may seem uninteresting and unattractive to some when seen in print, but our earnest and devoted Secretaries bring their messages to us in a way that makes them most interesting as well as instructive. We should come to the Convention not merely to be entertained by the program, but for the purpose of hearing the reports of the past year's work and planning for the progress of the future. We should realize the importance of a full knowledge of our Women's Work in advancing the Master's Kingdom, and should feel it our duty to obtain all the information possible and take it back to our Presbyterials.

In place of the Relay Conferences we have arranged for a discussion after each group of reports while they are fresh in our minds. Let *every delegate* feel that she *has a place on the program* here and take part in these discussions, and ask questions on any phase of the work under consideration.

As it has often been found that there are many things about our work, and many methods adopted not fully understood by Presbyterials, a Question Box has been provided for, which will be in charge of the Second Vice President, Mrs. R. J. Hutton. *Every delegate* is asked to bring one or more questions from her Presbyterial. Presidents of Presbyterials should attend to this.

The Women's Missionary Magazine will have something interesting to present to us. Our Magazine becomes more instructive and helpful each year. No home can afford to be without it. Let us do our part to endeavor to have it in every home of our church.

Realizing the great inspiration that has come to us through the Quiet, or Devotional Hours, we have thought best to lengthen them to thirty minutes; these will be in charge of Mrs. Haidee Ewing Rankin, who will direct our thoughts that we may be prepared for better service for the Master's Kingdom.

We are to have another precious Memorial and Communion Service on Sabbath afternoon. After remembering the missionaries who have been crowned during the past year, we, gathered from all parts of the home-land with the missionaries from other lands, will have the privilege of sitting down at the Lord's banqueting table.

Our Thank-Offering Service, Sabbath evening, will be in charge of our Thank-Offering Secretary, Mrs. Mary Clokey Porter, which will be another very impressive service when we shall draw very near to God as we present our Thank-Offerings and express the gratitude of our hearts for His blessings bestowed upon us.

On the closing evening our Young Women will bring us a very special message in their Pageant prepared by our Young Women's Secretary, Miss Little.

Every Presbyterial should be represented at this Convention. Sterling is certainly very centrally located, and we should have a good representation from both Western and Eastern Presbyterials, and a large number from those centrally located. Since we have our Isaiah 41:6 Fund no one can make the plea of inability to meet expense.

The good women of Sterling have been praying and planning for months for this Convention with untiring zeal and earnestness and a hearty welcome awaits us. Cooper College, one of our own institutions, located at Sterling, also extends us a very cordial welcome, and we will be their guests for one hour Tuesday morning.

But we should also remember there are duties on our side; and I trust every delegate, and all others expecting to attend will remember the request of the Sterling Committee found in the March Magazine. If you have not already sent your name and address to the chairman of the Entertainment Committee *please do so at once.*

Recommendation No. 3, adopted at the Xenia Convention reads: "In order that there may be a broad representation on our program, it is recommended that Presbyterials report the names of delegates not later than January 1st. Only *three Presbyterials* have reported names to the Convention Secretary up to the present time. Please report to Mrs. J. T. Logue also at once.

It has been truly said, that the good we get from any meeting is just in proportion to what we bring to it. Let us then come prayerfully, praying for God's guidance in all that may be said and done, and for His blessing upon every session of the Convention.

MRS. R. A. ELLIOTT.

* * *

During the month of April opportunity will be given and request urged upon every missionary society to visit every home in their congregation for the purpose of obtaining a larger circulation of our Women's Missionary Magazine.

A circular letter will be mailed to the President of Women's and Young Women's Societies. Wherever there has been a change in the officers of local societies it will be necessary for some one of the executive committee of the missionary society to arrange for the canvas for new subscriptions.

It is the hope of the women who bear this responsibility, that of publishing a Missionary Magazine, to obtain a canvas this year commensurate with the labor necessary to make a good Magazine.

We should have the largest number of new subscriptions to report this year, and it will be so if every society will secure not less than five and as many more as possible. Most gratifying, and helpful work has been done in many Presbyterials already. Early in the fall of 1916 Steubenville Presbyterial gave splendid returns and in this issue Mrs. Chambers tells us how she did it. Now, as we go to press, Philadelphia Presbyterial are coming to us with joy in the splendid work being done there. Miss Kate Hill has been an inspiration in that Presbyterial. We believe there is a great unleavened force waiting the leaven of the influences now at work and that ere long our Women's Board are to have the loyal and enthusiastic support of the women membership of the church —exceeding anything we now experience.

May it be so. Read every word in this April number and go out and tell the woman who has not begun to be interested all you think and feel for the support of Christian Missions—the privilege and duty of the womanhood of America.

Shame on the woman who says she has no interest or part in showing the love of Christ with non-Christian womanhood.

* * *

QUESTION BOX ? ? ?

A Question Box will be conducted at the Sterling Convention. It will be in charge of Mrs. R. J. Hutton, First Vice President. This will be an opportunity for delegates to give and answer questions that will help solve their local problems. In order to make this a success, will every delegate send a question *at once* to Mrs. R. J. Hutton, 1045 Antoine St., Detroit, Michigan.

If we are to make this feature a success let there be an interest at once in the above request. Anyone may have the privilege of sending questions.

THIRTY-FOURTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO BE HELD IN STERLING, KANS., MAY 11-15, 1917.

CONVENTION MOTTO—"AS HE THAT SERVETH."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegate Conference. In charge of Mrs. J. C. Alter.

(Every delegate arriving on time should attend this Conference)

FRIDAY EVENING.

Mrs. B. R. McClellan, First Vice President, Presiding.

7:45—Devotions. Our Call to Service.
Anthem.
Greetings from Sterling.
Response.
Solo.

8:30—President's Address, Mrs. R. A. Elliott.
Praise.
Presentation of Members of Women's Board.
Announcement of Credential Committee.
Prayer and Benediction.
Reception Hour.

SATURDAY MORNING.

8:45—Morning Worship.

9:00—Business.

9:30—Annual Reports—
Recording Secretary, Mrs. J. H. Maxwell.
Statistical Secretary, Mrs. Maurice Trimble.

10:00—Quiet Hour—Our Preparation for Service, Mrs. Haidee Ewing Rankin.
A Review of our Finances.

10:30—Annual Reports—
Treasurer, Mrs. J. B. Hill.
Secretary of Finance, Mrs. Ada Kerr Wilson.
Thank-Offering Secretary, Mrs. Mary Clokey Porter.
Discussion of Reports.

11:45—Open Hour.
Announcements.

12:00—Adjournment.

SATURDAY AFTERNOON.

1:30—Conference of Thank-Offering Bearers.

SATURDAY EVENING.

Home Mission Night.

7:45—Devotions.
Messages from our Home Fields.
Indian Work.
Freedmen.
Mountaineer.
City Missions.

SABBATH AFTERNOON

3:00—Memorial and Communion Services, Rev. W. P. McGarey, Presiding.

SABBATH EVENING

7:45—Thank-Offering Services, Mrs. Mary Clokey Porter, Thank-Offering Secretary.
Scripture Responsive Services.
The Light of the World.
Exercises by Young Women's and Junior Societies.
Presentation of Thank-Offerings by Presbyterial Delegates.

MONDAY MORNING.

8:45—Morning Worship.

9:00—Business.
A Survey of Our Fields.

9:15—Annual Reports.
Home Mission Secretary, Mrs. Wm. S. Cook.
Freedmen's Secretary pro tem, Mrs. Ada Kerr Wilson.
Indian Secretary, Mrs. John S. Crawford.

10:15—Quiet Hour—Our Fields of Service. Mrs. Haidee Ewing Rankin.

10:45—Foreign Secretary, Mrs. H. C. Campbell.

11:15—Round Table.

11:45—Open Hour.

12:00—Adjournment.

MONDAY AFTERNOON.

Mrs. R. J. Hutton, Presiding.

1:30—Prayer and Praise.
Our Sources of Information.
1:45—Annual Reports—
Literature Secretary, Miss Elizabeth Milligan.
Junior Magazine, Miss Carrie M. Reed.
Women's Missionary Magazine Hour. Mrs. George M. Moore, Editor; Miss Hazel Flagg, Treasurer.

(NOTE:—At this time new subscriptions to the Women's Missionary Magazine will be reported. It is necessary that all these subscriptions will be sent to Miss Hazel Flagg, Treasurer, Xenia, Ohio, not later than May first. Every delegate attending the Convention will want to report that every congregation in her Presbytery has been canvassed for NEW subscriptions and that an average of FIVE FROM EVERY CONGREGATION will be the great feature of the Sterling Convention! **Get to work now**).

3:00—Quiet Hour—Our Sources of Power for Service, Mrs. Haidee Ewing Rankin.
Our Recruiting Forces.
3:30—Annual Reports—
Young Women's Secretary, Miss Ida B. Little.
Junior Secretary, Mrs. I. H. Milliken.
4:00—Discussion of Reports.
4:30—Special Junior Hours. Mrs. I. H. Milliken, presiding.
Twenty-fifth Anniversary of Organized Junior Work.
Presentation of Junior Banner.

MONDAY EVENING.

Foreign Missionary Night.

Mrs. H. C. Campbell, Presiding.

7:45—Devotions.
Messages From Our Foreign Fields.
India.
Egypt.
Sudan.

TUESDAY MORNING.

8:00—Visit to Cooper College, Sterling, Kansas.
9:00—Business.
Our Care of Others.
9:15—Annual Reports—
Parsonage Secretary, Mrs. J. D. Sands.
Temperance Secretary, Mrs. R. C. Morton.
U. P. Association, Mrs. G. W. McDonald.
Discussion of Reports.
10:15—Quiet Hour. Our Example in Service, Mrs. Haidee Ewing Rankin.
10:45—Roll Call.
Report of Nominating Committee.
Election of Officers and Members Board of Directors and Magazine Committee.
Business.
11:30—Report of Committee on Recommendations.
11:45—Open Hour.
12:00—Adjournment.

TUESDAY AFTERNOON.

Looking Towards the Future.

1:30—Prayer and Praise.
1:45—Annual Reports of Field Secretaries: Mrs. J. C. Alter, Miss Kate Hill.
2:15—Echoes From Work of Our Sisters—Egypt, India.
2:30—Our Part in Advancing Christ's Kingdom as Suggested by the Recent Missionary Convocation.
2:50—Quiet Hour—Our Answer to the Call, Mrs. Haidee Ewing Rankin.
3:20—Address, Our Greatest Service, Mrs. Alice E. McClure.
3:40—Question Box.
4:00—Report of Tellers.
Introduction of New Officers.
4:15—Report of Committee on Resolutions.
4:30—Open Hour.
5:00—Adjournment.

TUESDAY EVENING.

Young Women's Night.

7:15—Devotions.
Anthem.
7:45—Pageant by the Young Women.
8:45—Closing Words.
9:00—Adjournment.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

WHOSE BOX AM I?

By Mary Clokey Porter.

Clean, bright and happy here I live
Upon a mantel shelf—
And feel so cheerful all the day
With every thought of self.

A real Thank-Offering box am I
And joyous days have seen
"For copper, silver, yea and gold
Within my walls have been."

But now, these gifts are doing good
In many needy lands
While here I wait for richer gifts
Given by willing hands.

My owner loves her Lord so well
And all her neighbors too
She gives me something day by day
To spread the gospel true.

She handles me with care, because,
I fill my mission well.
I'm always here for eyes to see
And of God's love to tell.

When others take me up and read
The message that I give,
They stop and think of Him Whose love
And blessings help them live.

And then in gratitude they place
Their gifts within my walls
Where they are safely kept until
"Ingathering Day" next Fall.

WHAT EVERY THANK-OFFERING BOX SHOULD BE.

Kept in sight, as a constant reminder of God's goodness and mercy:

A stimulant to liberal giving to the one who is able to place therein day by day or week by week even the least valuable coins, or to the one who is financially able to give the largest coins:

A destroyer of selfishness and greed in the Christian heart:

An example in giving to all who may look upon it:

An appeal from the spiritually needy brothers and sisters in all the mission fields:

A voice crying, "Give!" "Give!" until the whole world shall know and accept Christ as its Lord and Saviour:

A real "blessing" box to every holder.

WHAT A THANK-OFFERING BOX SHOULD NOT BE.

Hidden away and forgotten:

Set in a dark corner and neglected:

Used as a mere childish toy and regarded as being too undignified to be used by adults:

A subject of ridicule by the selfish and indifferent:

A receptacle for only an occasional offering:

A bank from which to borrow pennies and nickles and fail to pay:

A place to hide away a few offerings until the "Ingathering Day" when a more generous offering *may* be added—or *not*—as the holder decides.

WE "AU-TO" DO WHAT IN 1917?

To give a round $100,000.00 as a Thirtieth Birthday Anniversary Thank-Offering.

Why? Because God wants it! The missions need it! We have it!

What saith the Lord?

Withhold not good from those to whom it is due, when it is in the power of thine hand to do it. Proverbs 3:27.

There is that withholdeth what is justly due, but it tendeth to poverty. Proverbs 11:24.

WHAT IS WRONG?

Judging from the gifts that come each year into the treasury of the Women's General Missionary Society only one of every three women whose names are upon the church roll have interest in the special mission work God has through the General Assembly given into the care of the Society. What is wrong? Why are conditions as they are? Who are at fault?

Can it be that we stand aloof from active service in the missionary societies because of *indifference* to the cause that is nearest and dearest to the heart of our Lord Whom we profess to love?

If so, pray!—oh pray! for God to open our blind eyes to see the dangers that result from indifference!

Can it be that we stand aloof through *ignorance?* In this age of missionary periodicals, with their attractive illustrations, their fascinating stories and with their stirring news direct from the fields of the world, is there any excuse for any Christian woman to be ignorant?

Pray!—oh pray! for the Holy Spirit to enlighten our minds and tender our hearts toward the thousands—yea millions—of women and children living without the knowledge of the Saviour we have to give.

Can it be that we stand aloof because *self* holds the large place in our lives?

If so—pray! oh pray! that our love for Christ and love for those for whom Christ died, may deepen until we will forget self in all we do, and think only of Him Whom we now profess to serve.

Can it be that we stand aloof because we are *walking with the world* in our tastes, in our habits, in our companionship?

If so—pray! oh pray! that our deaf ears may be opened to the voice of the Lord saying, "Come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18.

Remember! No one can walk with Christ and with the world at the same time: One road leads upward—*heavenward*—and the other leads downward—*to destruction.*

Can it be that we stand aloof from the special work God has set apart for the women of the church to carry on, because we *neglect to pray?*

If so, let us enter our closets, shut the doors and on our knees plead for forgiveness of the past, and give ourselves—our all—anew to Christ, and go forth ready to be used of Him whenever, wherever, and however He may choose.

What will result? The full eighty thousand women church members will be enrolled as members of the missionary societies:

Every one will read carefully and prayerfully the Women's Missionary Magazine from month to month:

Every one will consecrate time, talents and means to make the world the better, for her living:

Every one will withdraw from the world so far as it leads to forbidden pleasures:

Every one will live in the true spirit of prayer—so near to her Lord that He will pour out His rich blessings upon the entire church.

Who does not covet such blessings for our beloved denomination?

God's power to use even unpromising women and men in the evangelization of the world, who are willing to be used by Him, has never been fully tested.

Let us unite in putting Him now to the test!

A NEW CHANNEL OF BLESSINGS OPENED.

For months prayers have been going up to the prayer hearing God to open some channel that would help the full $100,000 to flow into the Thank-Offering treasury of the Women's Board during the year 1917 in celebration of the Thirtieth Anniversary of the Thank-Offering Movement.

Eagerly but patiently has the answer been watched for day after day, in faith of its coming—for God never turns away any anxious petitioner, without a grant in His own good time and way.

Has the answer come? *We trust that it has.* Read carefully and prayerfully the story "A New Channel Opened" on another page, and consider earnestly what you, kind reader, can do toward helping to answer the prayer for $100,000 in gifts of gratitude for mission work under the care of the Women's General Missionary Society.

Write the General Thank-Offering Secretary to her home address 2828 Perrysville Ave., North Side, Pittsburgh, Pa., what you will endeavor to do.

Be Very Careful!

"Between the great things we would like to do, and the small things we will not do, there is danger that we shall do nothing." Avoid this danger!

A NEW NORTHFIELD SUMMER SCHOOL OF MISSIONS.

"Rejoice And Be Glad."

We have Scripture authority for rejoicing that through God's wonderful blessings upon Northfield Summer School of Foreign Missions the time has come, when, in its thirteenth year (1916) with a registration of nearly 1300—which included 650 young women in camps—it was deemed necessary to divide forces and establish another School similar to its honored self.

Where shall it be? was for a time a perplexing problem. A committee was duly appointed to investigate the twenty places recommended. At a meeting of the Northfield Summer School Committee held in New York, January 14, 1917, it was decided to open the new School at Wilson College, Chambersburg, Pa., Thursday, June 28, and close July 5. The registration fee to be one dollar.

The eighteen Women's Boards located within easy access of Chambersburg, and which have pledged co-operation, have been asked to appoint two representatives—one to serve on the General Committee, and one as Camp Leader, who shall work up an interest in this new Summer School, especially among the young women of our own denomination. The Women's Board of our United Presbyterian Church has appointed Mrs. Mary C. Porter as its representative on the General Committee, and Miss Ida B. Little, Washington, Pa., our Young Women's Secretary, as Camp Leader.

The program will be very similar to the one arranged for Northfield, Mass., July 10-17.

Mrs. Helen B. Montgomery will lecture on the new study book, "An African Trail."

Miss Prescott will have charge of Junior Methods and study class with "African Adventures" as the text-book.

Miss Schultz will teach the Normal Class and Miss Peacock the Young Women's Class.

There will be a Bible Hour each day. Platform meetings will include lectures, illustrated, pageants, etc. The afternoons will be given over to recreation for young and old.

The various Women's Boards will have a fine exhibit of literature, helpful to all departments of mission work.

"Great Expectations."

The United Presbyterians in Pennsylvania, New York, Ohio, and West Virginia are especially expected to send large delegations to this new School at Chambersburg, as its location is such as to make the traveling expense comparatively small. The board per week will be about the same as at other Summer Schools. Prices will be furnished later through circulars which are now in preparation.

Young women who wish to join the United Presbyterian group are requested to communicate with the Leader, Miss Ida B. Little, 132 Allison Ave., Washington, Pa. Others can gain information by writing to Women's Board, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

"Come with us and we will do thee good."

SENIOR LIFE MEMBERS.

$25.00 Each.

January 20th, 1917, to March 17th, 1917.

1. Miss Mattie Hutton, Ypsilanti, Mich. By Mrs. R. J. Hutton.
2. Mrs. Kenneth M. Munro, Dorchester, Mass. By Miss Margaret MacIver.
3. Mrs. H. B. McElree, Keokuk, Iowa. By W. M. S., Keokuk.

4. Mrs. Jacob Shonten, Keokuk, Iowa. By W. M. S., Keokuk.

5. Mrs. Sarah A. McAllister, Chicago, Ill. A member of 2nd Church, Chicago.

6. Mrs. Mary E. Sankey, Cambridge, Ohio. Member of W. M. S., 1st Cambridge.

7. Mrs. J. E. Eavey, Xenia, Ohio. Member of 1st Church, Xenia.

8. Mrs. S. P. Moore, Tarentum, Pa. Member of Tarentum Church. Made a Life Member by herself.

9. Mrs. S. C. Parker, Philadelphia, Pa. By W. M. S., Norris Square Church.

10. Miss Ada McElree, Philadelphia, Pa. By Mrs. Isabel Tucker.

11. Miss Mabel Collins, Xenia, Ohio. First Church. Made a Life Member by herself.

12. Mrs. W. H. Francis, Connellsville, Pa. President of Connellsville Missionary and Aid Society. Made a Life Member by the Society.

13. Mrs. J. W. Long. A member of the South Congregation, Youngstown, Ohio. By her husband.

14. Mrs. Lillian Wright Kissinger, Canon City, Colo. By her father and mother, Mr. and Mrs. F. C. Wright, all of Canon City, Colo.

Note:—Complaints concerning Life Membership certificates will receive no attention unless they are made in the year in which the money is paid.

Mrs. J. B. Hill,
Treasurer, W. G. M. S.

The Women's General Missionary Society of the United Presbyterian Church of North America is a corporation which holds a Pennsylvania Charter. The charter controls and regulates all the business part of the work. In order to be legally done it must be done in accordance with the law of the state from which the charter was obtained. The law of the state of Pennsylvania requires every corporation operating under one of its charters to *transact all its business* in the state of Pennsylvania.

If we lived strictly up to that requirement all our Presbyterial and Annual Conventions would have to be held in Pennsylvania. It needs no argument or demonstration how quickly our work would die and how impossible it would be to have all these meetings held in this state. *Therefore,* by-laws were made and adopted at a Convention meeting in Pennsylvania which allowed *holding all Conventions* wherever the delegates of the previous Convention should decide. Conventions are therefore held in every state in the Union whose invitation is accepted.

All our annual reports, all transactions of the purchase or sale of real estate, all our missionaries elect, all election of members of the Board, all orders concerning the undertaking of new work, purchase of new property, etc., are dealt with at the Annual Convention. When a Convention is held in Pennsylvania everything is strictly legal. When it is held outside of Pennsylvania none of its action is either legal or binding. *Therefore,* it became necessary to have what we call a corporation meeting held in Pittsburgh every year, fourteen days after the previous Convention has adjourned. The members of the corporation are the delegates elected to the Convention just adjourned and members of the Women's Board. The corporation meeting is held for the purpose of legalizing every item of business that was transacted at the Convention. Therefore, all the annual reports are presented, every item of business involving purchase or sale of real estate, orders to take on new work, everything of the kind is brought before the corporation meeting and by it adopted.

All the resolutions adopted by the Convention and recommendations and by-laws are also brought before the corporation meeting and by it adopted.

To recapitulate, it is necessary to have a corporation meeting in order that every action of the previous Convention may be acted upon by the corporation meeting and endorsed so that the law which regulates the business of the corporation to be transacted in Pennsylvania shall be literally lived up to.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Ruth M. Eddy, Cairo, Egypt.
Miss Christianita Totten, Henderson, N. C.

IS IT WORTH WHILE?

There is a lesson which the church and its agencies might very well learn from the world in its different pursuits; viz., not to lose valuable time by sitting down and sighing and asking, "Is it worth while to make any more effort in this particular line?" Rather would it try again the same plan or adopt a new one and so keep on.

Some young women are about to try no more if plan number one fails. Miss A. has been quite active all winter boosting her society to do better program work. But the girls have not responded very generally so Miss A. says, "I tried faithfully; now I am through." Miss B. talked and worked in order to get up a mission study class. She even volunteered to teach the class herself. A half dozen girls promised to join the class, but attended irregularly with lessons poorly prepared. Miss B. declares this is her last effort in this line!

Miss C. wanted so much to have a Young Women's Society. Although she lived in the country, she thought that the country girls would enjoy the monthly meetings. It was the summer time. The girls eagerly joined, as many as twenty-five, and such delightful times they had! But, in the fall, all but five or six of the girls went away to school or to teach. The interest waned. Miss C.'s enthusiasm was dampened. She told the remaining girls that it seemed useless to try to have a Young Women's Society in the country and she thought they had better disband!

Miss D. attended a summer conference. The great place prayer should have in missionary or other religious meetings, if they would be of telling effect, was much emphasized by several of the speakers. So she told the girls what she had learned and how she hoped that each one would take part in audible prayer and make the devotional period valuable. Two or three of the members volunteered to help her carry out the idea. The others bluntly refused to do as she asked. So Miss D. away from the strong, spiritual tone of the conference, became discouraged, grew chilly and finally quit coming to the meetings, "because," she said, "I tried so hard to introduce a good thing and the girls would not respond!"

These are just a few of the ways we try once in Christian work and give up in despair if the one effort fails in result.

Once upon a time, we are told, a man said to a skeptical friend, "Do you see that large iron bar, weighing two hundred pounds, suspended from the ceiling?" to which he responded, "Yes." "Do you see that cork of one-fourth ounce weight hanging just beyond?" "Yes." "Well, wait a little while and the cork will make the iron bar swing." His friend scoffed at the idea. The man caused the cork to swing to and fro. It hit the bar. No response. Again and again it struck the bar. In twenty-five minutes perhaps a slight tremor seemed to go through the bar; in thirty minutes it was swinging back and forth like a great pendulum. The first effort of the cork seemed of no avail, but, persisted in, accomplished the seemingly impossible.

Is it worth while to renew courage for the new year? If a little insignificant cork could be made to do such a surprising thing, intelligent young women should scorn to be less efficient. The Misses A., B., C., and D. will try again if they are brave and each thing they longed to do will be accomplished if they consider it worth while to try again. Remember our motto is, "Trusting in Him" and our aim, "Courage that dares, if need be, fails, but dares not fail to try."

IDA B. LITTLE.

BUSINESS YOUNG WOMEN AND THE MISSIONARY SOCIETY.

This subject has been impressed upon me since hearing an expression the other day from a capable and energetic young business woman, a member of one of our large city churches, who, when informed that I expected to attend our missionary meeting that evening, said, "Do you have your regular meetings in the evening? I wish our young women would do that, then I might be able to go often. As it is, I get to attend a meeting only once a year or so." Now there are a number of young women in the congregation to which reference was made whose afternoons are comparatively free, and of course they naturally reserve the evenings for their numerous social engagements, lectures, concerts, etc., and I have no doubt this situation is duplicated in many congregations of our cities and large towns. I believe, however, that if the matter were presented fully and clearly to such young women, they would unanimously adopt a plan which would enable them to gather into the societies many of the hundreds whose week-days are claimed by the sky-scraper office buildings, the great department stores, the telephone systems, schools, and so forth, and who feel that they have "no time" for missionary meetings.

Of course great tact and consideration will be necessary in the effort to enlist many of these young women. They say they must have their evenings for recreation. They think of a missionary meeting as being so "dry." Many are frightened by the words—"Study," "Program," and "Assessment." But this must not lead one to think that there are not capabilities there which, when developed in an up-to-date missionary society, will be a mighty asset to the Kingdom work. Most of these girls in the business world today are stirred by the great industrial, social and economic problems of our times, and when shown that these, too, are the problems of Missions they are soon carried from their personal and local business interests out into the interest and well-being of the world at large and are enthusiastic that they may have a part in this great world work.

The first cautious step should be the invitation. The public announcement and invitation will never bring the stranger. Let two or three girls give the personal touch by a hearty invitation, and plan for some one or two members to call for and bring the stranger to the place of meeting. Greatest stress should be placed on the social feature, in pressing the invitation. While we do not depreciate the spiritual condition of our church members yet we know that few feel the crying need of the spread of the gospel in our own and foreign lands, and to get this spiritual vision before the greatest number we must appeal to the lower instinct in working to the higher. Nor should we feel this a lowering of standard for Christian effort, for we remember the example of the Great Teacher in His dealings with humanity. Meet at the homes of the members in turn, when possible, and after the program serve very limited and light refreshments, then spend a half hour or more in social intercourse, exchanging patterns in fancy-work, reciting recent funny experiences, and so forth. The average girl will never speak of such a meeting as being "dry."

The writer is at present a member of a society in which three-fourths of the young women are teachers or stenographers, and we feel that our society has a very good record. True, we have a particularly efficient membership. We have an ideal Secretary and an ideal Treasurer—girls who take a pride in efficiency. We have twenty-six members and a half dozen new ones in prospect for the near future. These girls pay an annual society budget of $75 and this year gave an even $100 as their Thank-Offering. Our programs never lag for want of someone to take part. If one is hindered from being present another promptly responds with that part, even though she may have had an assignment for the previous month, and most of the girls enter into a free-will discussion of the topic, which is encouraged in preference to a close adherence to a mission study text-book when such is followed. The business transactions follow the study. The girl in whose home we meet serves light refreshments at the close of our meeting, then we introduce the strangers, do fancy work, and have a real social time. We hear some of our girls pressing the invitation thus: "Miss —— you must come to our missionary meeting and get acquainted with our girls. We feel sure you would enjoy them. We have real interesting meetings, and such a good sociable time, too— Don't we?" What is productive of such results except the interest of the members themselves in their society and its work.

The social feature of the invitation having secured the attendance, participation in a program should not be pressed on those timid one who have had no experience along such lines. The friendly interest of the girls, the prayer atmosphere, the increasing knowledge of the great needy world soon kindles such love for the One before Whom wealth, social and educational differences disappear that all fears are allayed and all can unite in the one great effort to relieve that need.

Finally, do not emphasize money in your plans and conversation. Of course money is one of the great factors in this work, but it must not appear to these new recruits that money raising is the main object in our organization. I think I shall never again vote in favor of an assessment in a missionary society. Some sensitive girls who have felt unable to comply with an assessment that has meant very little sacrifice to others, have dropped out of missionary societies simply because of the continual "assessment" and "more money" appeals. Interest in Missions is the thing we are seeking. When that is secured the money will not be withheld.

The missionary society needs the business young women, and the business young women need and will greatly appreciate the missionary society.

LILLIAN KINZER,
St. Clair Y. W. M. S.

FIRST THINGS FIRST.

The background for the portrait was a beautiful French tapestry, so rich in color we longed to paint it as study in texture. All outlines had been correctly drawn and the little black was pinned up as a guide for intensity.

We were watching the artist lay in the background, which is painted first, you know. "O," exclaimed one finally, "the beauty of the tapestry is gone!" It was painted simply in broad masses of subdued colors, so different from the rich tones we saw.

It was indeed gone: but when the portrait was finished, there was no thought of the tapestry; your attention was drawn each time to the face. Had it been painted as we thought, the concentration would have been lost and our interest confused.

It was a lesson in relative value. The artist saw the tapestry only in its relation to the central figure and painted his impression of the background as it impressed him while looking at the face.

Do you recall another picture, so much better in illustration. Peter said, "Let us make three tabernacles; one for Thee, one for Moses, one for Elias." And suddenly, "They saw no man any more save Jesus only." The background had to vanish, Jesus must stand alone. "I am the Light."

Social classes, the world over, are divided horizontally. Those on each social plane struggle to attain to the one above. God draws one vertical line. We are on His side—or the other. For Him or against Him.

Now, having accepted Jesus as our Saviour, we are on His side. He must stand first in our life. "All in All," with other interests in their proper relation to our service for Him. He has a right to that service, we are His purchased possession and to do His will is the consentration in that service.

See in the sequential order of Exodus: Redemption: Leviticus: Worship: Numbers: Service: the Biblical order—the same wherever found, the only acceptable order to God. Martha reversed this order and Jesus rebuked her for putting service before worship.

Are you making a plan of work for Him, asking Him to bless it and go with you? That may fail, it often does. Or, are you asking to be used in the carrying out of His plan, willing to go with Him? This never fails. "I am the way."

Someone has said we all must go through the "chromo stage," in our appreciation of art. If you didn't, you may have been helped in gliding quickly past it.

If you are trying to get some girls interested in Christian service, an attractive sewing circle may be the social means of getting them together, but do show them quickly the need of earnestness on our part. Have it crystallize into a live interest in a Y. W. M. S., where one may work, learn the joy of giving and see how wonderfully God uses and blesses prayer, more than any other gift. The missionaries all ask so pleadingly for the prayers of those at home. God will supply their need, if we do all we can and earnestly pray for them.

Some busy housekeepers think they are too rushed to do any extra service. Someone must be the home-maker and serves Him as such; someone must do the housework—it is essential. It was very important to paint that background just right, not to mar the picture. In our hearts, we all sympathize with Martha; but was she not unnecessarily cumbered? If we study the relative value, will not much that is artificial and superficial in our social customs simply vanish?

A literary or current events club is a good thing; but a study of God's Word and His Plan, led by the Spirit will be better: the very best, for there we learn of the King.

Try a study of the prophesies in Daniel and Revelation. You will gain so broad a view of His Plan of His coming Kingdom, you will see the need of attending to the King's business now, bringing someone to Him today.

L. M. D., Germantown, Pa.

THE VALUE OF THE INITIATIVE.

Although this is an age of efficiency, there are comparatively few people in it who are really efficient; who are doing all they are capable of doing to carry out their part of the work in the world.

May we not say that the reason for this is a lack of initiative—too much dependence upon someone else to do the worth-while things, and not enough of that willing spirit which goes ahead and wins, despite discouragements. There are too many of us who are willing to accept some one else's ideas rather than go to the trouble of thinking of, and working out, some of our own. Perhaps there is more latent power in those very persons who stand by, than in those who lead, but they do not give themselves a chance to do the good they might, because they lack initiative.

The young woman who can think things out for herself and is willing to go ahead without waiting to "see what the others will do," is valuable in any circle in which she moves. In her social life, she is usually the ruling spirit; her ideas are carried out; her wishes are consulted before the others. In her educational life, it is she who gets the most out of her books and her instruction, for she does not depend on some one else to do her thinking for her. In her religious life, it seems, she has an even greater opportunity for making her influence felt.

Where is the church in which the majority of members do no sit back and wait for some one else to "start things," whether it be a new mission study class, or some novel social entertainment? The few who do have the courage to go ahead, too often have to do it alone, and sometimes they, too, become discouraged and think it is not worth while to keep on trying, when there is such a lack of enthusiasm on the part of the majority.

How much better work could be done if the whole body of workers were workers in truth, each ready to put a shoulder to the wheel and do her own part! How much more encouraging for the pastor to know that the whole band of Christians with whom he labors is willing and anxious to seize each opportunity, as it comes, to further the work of the Master.

Any band of workers, whether it be a Young Women's Missionary Society, or some other organization, can succeed best when all the members are real "live wires;" although one may be the leading spirit, supplying the incentive to the others; still all must be willing to work and work hard, for the glory of God in their own community, and in other lines as well.

No society can be really worth while which is simply struggling along month after month, going through the same old routine, never broadening out, never extending its influence, never reaching out a helping hand to others. We must have that power of standing alone, resolutely accomplishing something definite for the Master, for it is by working that we grow spiritually and become capable of bigger, better things.

The young women who does not say "fail" when others have fallen is always a valuable factor. The courageous one is the one who finally wins, though discouragements come, as they will come to all. She, who always "finds a way out" of any hard situation is a blessing to those around her, whether it be in home, church, or community. She who, with a song of thanksgiving at her opportunity and a prayer for guidance in her heart, goes quietly but fearlessly ahead in her work for the Lord, shirking nothing, seeking the best way in which to serve Him, will surely have the joy of service fulfilled here on earth, and when her working time and opportunity here are past, will hear the Master's plaudit—"Well done, thou good and faithful servant."

RUTH HALLENE,
CHRISTINE HALLENE,
Moline, Ill.

PRAYING THROUGH.

Ephesians 3:20.

More and more the need of our *praying through,* has become a part of my innermost being. We do not hold on to God, we do not travail in prayer, consequently we do not prevail in prayer.

Each day we see the need of more trust in Him, more faith in His promises and facts, in our own lives and in the lives of those around us.

When in these days of world strife, these days of unrest, these days when our Saviour may return at any moment, surely we need to pray until we receive an answer to our prayer.

When we do "pray through" and our Father tells us He has heard and has granted our petition, what a great joy and blessing we receive in our own life, and how much more we can give to those whom we should help.

Often we must grieve the tender loving heart of our blessed Jesus by not asking for great things, the truly worth while things. His word is full of "ask" and "ask in faith." We truly need wisdom in asking.

If we, as His followers, as workers in His vineyard, could just lay hold with faith on this *one* of His many promises and facts, what a change it would make in our lives, our societies, our churches, our missions.

The verse to which I refer is: Ephesian 3:20. He is able to do, above, exceedingly above, exceedingly abundantly above. We cannot ask or think anything above what He can do. On condition that we have surrendered ourselves to and are indwelt by the Holy Spirit. Acts 1:8.

If we, members of missionary societies, take this verse this year and get on our knees before our Father and claim it, through the redeeming blood, and tell Him we do believe it and work by it, we will get all the money we need for the work, all missionaries home and foreign, we will love the lowest down in sin, and by so loving bring them to a saving knowledge of Him, Who "though He knew no sin was made sin for us."

JEAN HAGERTY,
Wilkinsburg, Pa.

My dear friends:—

I want to tell you just a little about the "Billy Sunday" of India. Tamal David was one of the speakers at the Sialkot Convention last year. He seemed to be a wonderful man. He does not speak the language of these people, but English and some one interpreted for him. He seemed so much in earnest. He jumped around some. Although we thought he was a good preacher, we supposed the Indian people came just to see the performance. Afterwards some of the non-Christians spoke of him as being a real man of God.

We asked him to come back to our mission to go from place to place and speak to the people. He came to Pasrur the 26th of December. There seemed to be many things that came to hinder people from coming to the meetings. In spite of it all, there must have been four or five hundred in attendance. The non-Christians came and at first were indifferent and looked around to see what would occur.

Tamal David arose and, after about two sentences, every eye was turned towards him and kept there most of the time during the meeting. He is not afraid to tell men they are sinners. He will not argue. He told the people their religion could not save them. He spoke of Christ our Saviour and said if they knew of any other man like our Saviour to come and tell him, but no one came.

When he asked all to stand who were willing to make a full surrender and forsake their sins, many Christians rose to their feet. We believe he has done a great work, especially among the workers and teachers.

Tamal David has done a great work, but we are praying for such a man from among our own Christians, one who can live among his people and speak to them in their own language.

I am just ready to start to America for my first furlough. I hope that I may meet many of you during my stay in the home-land.

Your representative,
ROMA BEATTY.

SOME OF OUR NEEDS AS A YOUNG WOMEN'S ORGANIZATION.

Every individual and every organization has both conscious and unconscious needs. Sometimes in order to discover these needs or to see them in their true light, it is well for us as Burns suggests, "to see ourselves as others see us."

In trying to discover some of the real needs of the Young Women's Organization let us, its members, try to see ourselves through the eyes of a Christian sister, who has come out from all the horrors of darkest heathendom unto the glorious light of Christianity. She comes to our shores, with a heart overflowing with the love for her Saviour and longing to learn much from her sisters here who having always known of this Saviour she expects to find eagerly grasping every opportunity to tell others of the One Who has brought so much brightness into their lives. Let us follow her as she visits all our congregations and all our societies and as she mingles freely with our young women. Then after she has done this, let us ask her to frankly tell us wherein we, as Christian young women, have disapointed her.

With quivering lips, she tells us that she has found that only about one-third of our congregations have Young Women's Societies or organizations and that there are only about seventy-two hundred members whereas there ought to be at least thirty thousand. Then as we begin to say that a band of seventy-two hundred consecrated young women ought to do much for the Master, she goes on to say that so many of these do not seem really interested in the work their organization is doing. She feels that this is true because so many of the meetings she attended were uninteresting, due to lack of preparation on the part of the members. The devotional part of the meetings were too often a mere form, just a set way of beginning the afternoon's program. Then as with tears streaming down her cheeks, she goes on to tell of the blackness and the hopelessness of the lives of those in heathen lands and as we think of the unsaved in our own land, we can not help but feel that the great need of the Young Women's organization is that each member realize the vastness of the work to be done.

When the great devastating flood of 1913 swept over the Miami Valley leaving behind it numbers of cold, hungry and homeless men, women and children, how eagerly all over the surrounding country and even in distant cities, people hastened to send money and loads of food and clothing to the flood sufferers. Why did they do this? Because they saw the need and realized their own responsibility to meet this need.

Such a spirit is what we, as members of the Young Women's organization need today. As some one puts it, "We need to realize the debt we owe to missions." How has this debt been incurred? For answer, we need but point to Christ dying on the cross as our substitute and then think of all the happiness this has brought into our lives as well as the joy it promises for the future life. If our cold hearts could just realize the greatness of this gift, we would cry out, "What can I render to the Lord for all His gifts on me bestowed?" Then would come the answer, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto Me." Would not such a spirit blot out some of the discouraging features of our Young Women's organizations, such as indifference on the part of the members, uninteresting meetings, the giving of money to other things rather than the work the Young Women support and the failure to do any worth while work?

Some one in talking to a devout Quaker one day about the indifference of Christians toward the world of sinners, said that he believed indolence, unbelief and worldliness were three great causes of this indifference and that Christians should agonize in prayer. The Quaker replied, "Friend, suppose thee and I make the beginning."

Dear members of the Young Women's organization, as we face the needs of our various societies, could we do better than to follow the advice of this servant of God? If "thee and I make the beginning" in earnest prayer, who can say what the result will be?

ZELDA McDILL,
Morning Sun, Ohio.

A PLAN THAT WORKED.

By Mrs. F. C. Chambers, East Liverpool, Ohio.

Mrs. Chambers, a delegate to the Xenia Convention, being very much disheartened with the number of new Magazine subscriptions reported from Steubenville Presbyterial originated the following plan to arouse interest and enlist new subscribers.

After visiting societies within reach and writing others to the number of twenty-eight, bringing before them the great need of more interest in our Missionary Magazine, got the consent of eighteen representatives from the different societies to present at Knoxville (Ohio) Presbyterial a little playlet entitled "A Possible Picture" which follows. (Mrs. Chambers, Miss Nancy Kerr and Miss Wilda Warner taking principal parts).

Mrs. Chambers—"Why Miss Kerr, when did you get back from your trip? I'm so glad to see you, you evidently had a nice time for you are looking so care-free and happy."

Miss Kerr—"I certainly did have a delightful time but am glad to be home again among my friends. Your vacation don't seem to have made you very happy. You are looking so worried, what is troubling you?"

Mrs. C.—"Oh! I'm just so worried over these new subscriptions for the Missionary Magazine. You know I was a delegate to our General Missionary Convention at Xenia, and they had a Magazine shower and Steubenville Presbyterial only presented seventeen new subscriptions which was so very small considering there should have been one hundred and forty, which would have been only five new subscriptions from each society, the number asked for. Is it any wonder I look worried when I think how little interest is taken in the Missionary Magazine?"

Miss K.—"Well, I would not let that worry me. I think it is the dryest Magazine I ever tried to read. I would rather go to a good picture show any time, wouldn't you?"

Mrs. C.—"Well, I think it is a waste of time to go to a picture show. Won't you take this Magazine and read it?" (Offers Magazine to her).

Miss K.—"No, I don't care to take it. I'd have to force myself to read it, for I'm not the least bit interested."

Mrs. C.—"I feel sure you would be interested in Home Missions if you would read the Magazine, especially in the Mountaineers."

Miss K.—"Who do you mean by the Mountaineers?"

Mrs. C.—"Why didn't you know that Miss Harriet Andrews, one of your own girls, and Miss Kerr, from Wellsville, are doing missionary work among them. They tell so many things of interest about their home life, their lack of education, their ignorance concerning the Gospel and their great need of Christian workers among them."

Miss K.—"Is that where Harriet is? I have often wondered what she was doing and what her work was like. Since she is down there I might be interested in Home Missions, but I don't think I ever could be in Foreign Missions. They seem so far away."

Mrs. C.—"You take this Magazine and read it and I'm sure you will become interested in both."

Miss K.—(Takes Magazine) "Let me have a look at it, (turning pages) United Mission Study Course. Well, that sounds decidedly missionary don't it? King's Highway—A Nation at School. Why that sounds like fiction, I would like to read that. Here is something about Y. M. C. A. work in China and Social Service work in India. Do you suppose they do work in those countries like we do here? I would like to know more about it. That certainly appeals to me."

Mrs. C.—"Yes, I'm very much interested in missionary work in India. You know my brother-in-law, Bert Chambers and family are there."

Miss K.—"Indeed, are they doing missionary work over in India? Tell me something about them?"

Mrs. C.—"He was born and raised right here in Knoxville, and in boyhood was a member of this church, and has been doing missionary work in India for twelve years."

Miss K.—"Why yes, I know Bert Chambers and I certainly am interested. It don't seem so far away when you know some one there. Where are they located?"

Mrs. C.—"His field of work is in Khangan Dogran. They are kept busy all the time teaching and explaining the Gospel. To be able to do this they live in tents most of the time so they can move easily from place to place as they have a large district to cover. You will find many interesting articles in the Missionary Magazine about their work."

Miss K.—"What is the subscription per year for the Magazine?"

Mrs. C.—"One Dollar."

Miss K.—"One dollar, well I'll take it and read it too, I'll do more than that, I'll go out and get you some new subscriptions. Cheer up and don't look so glum. Good-bye, you can depend on me, I'll be back with a number of new subscriptions." (Exit Miss Kerr). (Mrs. Chambers says good-bye and waves her hand at her).

Mrs. C.—"I'm so glad Miss Kerr has become interested and I believe she will be the means of interesting many others. I wish we had twenty-five or thirty like her."

Mrs. C. sits down and continues reading the Magazine, when Miss Wilda Warner appears. Mrs. Chambers greets her by saying, "here comes my daughter, you always come in just at the right time. I want you to sing my favorite song—you know what it is."

Miss Warner then sings "Seedtime and Harvest," No. 273 in Bible Songs. Immediately following this the organist begins to play the marching song Hallelujah Praise Jehovah, and from the rear of the church Miss Kerr marches down the center aisle with nine ladies on each side aisle, (all dressed in white) and using the slow marching step as they did at the Convention at Xenia, forming a complete line in front of Mrs. Chambers, where she receives their Magazine subscriptions in a very happy manner.

The ladies retire singing Christ Shall Have Dominion, Miss Kerr leading and the others following two by two, marching down the center aisle, congregation rising and singing chorus with them.

Mrs. Chambers announces sixty new subscriptions and in making her appeal for a greater number of subscribers explained that Mrs. Moore wrote her that they will count all new subscriptions from August, 1916, to May 1st, 1917, and be reported by societies as well as Presbyterials at Sterling.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: BE YE DOERS OF THE WORD, NOT HEARERS ONLY.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH.

Twenty-five years of Junior Missionary work under the direction of the Women's General Missionary Society and yet many of our churches still have not adopted the "new regime," that of giving the work and training of the children in their missionary activities to the splendid women in our missionary societies.

At the Sterling Convention much will be said about the results accomplished by this band of workers during these twenty-five years. What may be said of us during the next twenty-five years? Pioneer work is always the hardest, blazing the trail, trying new experiments, covering up tracks, making new ones, until, when a fair degree of security has been acquired, the pioneer feels he can rest awhile with his friends.

All we have accomplished has been made possible by the faithfulness and interest of our friends; of the two General Junior Secretaries who stood the brunt of the work, fully convinced that we were worth every energy and effort they could put forth and realizing, along with many other leaders, that the future of our church depends upon the training of the children for Christian service.

In twenty-five years from now, when the Juniors will celebrate their golden anniversary, the jubilee of the United Presbyterian children will be heard around the globe. In that day those of us who are giving time and thought to the children now, will be richer in experience, riper in years, watching the harvest of our seed-sowing, while the present Juniors will be men and women trained to carry on the work of the church in "preaching the gospel to every creature."

JUNIOR LIFE MEMBERSHIPS.

Do NOT put off sending the ten dollars for that Junior Life Membership you intend to give—SEND IT NOW!

Send money, name and address to your Presbyterial Treasurer. In order to avoid any possible mistake in transferring the name, please write a post card or note to your General Junior Secretary (address at top of this page) giving full name, address and date of sending money. Certificates are sent out promptly on receipt of money by the General Treasurer and names and pictures published in the Junior Missionary Magazine.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon Street, Pittsburgh, Pa.

Miss Buchanan, Miss McIntyre, Mrs. Grant, and Mrs. Moore are all improving. Rev. J. H. Stewart has returned to his home, well. Miss McCahon has entirely recovered, while Miss Henrietta Moore has gone to visit her doctor sister in South Carolina. Miss Roe Williams writes that she has almost forgotten that she was ill. Miss Cabeen is taking a course at the Moody Bible School and Miss Laura B. Hamilton is similarly engaged in W. W. White's Bible School, New York.

Three dear girls have offered themselves for foreign service with several more prayerfully considering the subject.

Dr. White and Roma Beatty expected to sail from India, January 27. While Mrs. W. G. Anderson and son and Miss MacChonachie were to sail in February. Pray that the Master will guide them safely through the troubled seas. Miss McKeown has reached the Sudan safely and is bravely taking hold of the language. The William Little School for girls at Wady Halfa is completed. They are using the old inadequate furniture as no furniture can be sent from America until after the war.

Miss Whiteside has reached Luxor and Miss Rena Hogg has braved all dangers and is with her mother in Scotland enjoying a well-earned rest. Mrs. Andrew and Dr. Charles R. Watson are bravely taking up the work in Cairo, although their hearts are lonely. A very fine report received from Miss McMillan of the Tanta Girls' School. All work suspended on Tanta Hospital for lack of materials owing to war conditions, but building is all under roof and well protected.

Dr. and Mrs. Frank McClenahan holding large clinics daily in very limited quarters, but hundreds of suffering ones are taught and helped.

India. Dr. Jongewaard in charge of Memorial Hospital, Sialkot. Mrs. Robert Stewart has been assigned to labor with her for which we rejoice as her large experience with the native work will be of valuable assistance to the new doctor.

Mrs. Temple at no small sacrifice to herself has sent the balance in full of her generous gift of Ten Thousand Dollars for Emma Dean Anderson's Home for Women in Gurdaspur. It will be sent to India as soon as mission reports that it has secured the land and needs the money. We pray that Mrs. Temple may be richly blessed in her own life for this loving gift to her sisters in far away India.

All the sick ones in India are reported to be recovering.

No estimates have yet reached us, but from private sources we know that urgent requests for *increased* appropriations will be received. What shall we do? We are daily praying that the Lord will so fill the hearts of our beloved women with His spirit that every one will resolve to increase her contributions to this department so that His work may not be crippled. "Freely ye have received, freely give."

The Tuesday morning meetings in our Board Rooms are continuing to be well attended and signally blessed. Prayers are offered for every department of the work of our church. Especially do we pray for a deeper spirit of consecration, that we may yield not only our lives but all our possessions to Him Who freely gives us all things. Pray for our traveling missionaries, for those on the field, for those in the home-land, for those who have been recently elected and for all who are prayerfully considering the question of foreign service.

Will not every reader pray once in a while for the several members of the Women's Board? Remember dear Mrs. Yourd, our president, who is still confined to her room, although improving slowly. Pray for our treasurer who holds such a responsible position and upon whom the heaviest burden falls as we draw near the close of the year; pray for the secretary of every department and for the Board as a whole, in order to help it to carry out the Master's will and your will for our growing and responsible work.

FREEDMEN'S DEPARTMENT.

Mrs. Ada Kerr Wilson, Secretary, pro tem, 1112 South Avenue, Wilkinsburg, Pa.

It is with gratification that we record the change in the attitude of the white people of the South toward our mission schools. Not many years ago, they ignored both the schools and the workers. Now, they openly admit the efficiency of the work done and acknowledge that in their own homes they are reaping the benefit by securing a higher class of servants.

The dormitories at Miller's Ferry are crowded with pupils, and one mother, when told she could not leave her girl because they were now sleeping three in a bed, said, "Well, I must leave her, just stick her in somewhere." And that is what they did. The older people are anxious to have their children educated and we hope for larger dormitories in the near future.

Yourd Hall, Prairie, is our newest dormitory, and one of which we can be proud. It was built last year and is heated by "hot air" and the furnace is a never ending source of wonder to the older people. They could not at first conceive of the idea of heating a whole building with one "fire box" as they call it, and many of them come and ask to see it as a great curiosity.

Our teachers, domestic science and sewing, at all the stations are doing a grand good work. The girls are given a thorough course in cooking by preparing meals for the dormitory families; different squads being drilled each week, or month as the case may be. Some of the boys take sewing and are quite skilful in the use of the needle. The girls are taken from plain sewing through a course in dress making. Many of the young married women take advantage of this department and come to special classes two or three times a week.

While the Women's Board has no buildings at Arlington, it supports five of the workers there, and the work done by these matrons and teachers is up to the high standard reached in all departments at this very interesting station. A new stove for the laundry is needed here, and we would appreciate very much a donation for this. This station is under the supervision of Rev. John Arter.

Chase City, Va., has a most efficient faculty. Here, as at Knoxville the teachers are white. Rev. F. W. Wilson is Principal and everything goes like clock work. The singing is especially good. The new school building (Wilson Hall) is of brick and the basement is fitted up for chapel purposes. Both domestic science and sewing pupils are doing fine work.

At Henderson, under Prof. J. A. Cotton's management, we have a good school system and Miss Warren in the domestic science department and Miss Fields and Mrs. Tarter in the sewing rooms are instructing pupils that are a credit to the school and to us. Our Jubilee Hospital is here, also, and it is a center from which much good is and can be done in ministering to the distress and pain of the sick and needy. One of the most prominent white doctors of Henderson takes a deep interest in this Hospital and says there is no limit to its usefulness, as a refuge for the sick colored people.

At Townsville, N. C., the work is going on nicely. The people are in great need of clothing and barrels or boxes of old clothing are much appreciated.

Canton Bend is doing good work under Mr. J. N. Cotton and the mothers' meeting here are doing much good as they are at Miller's Ferry, Prairie, and other places where they are held.

At Bluestone, Miss Mary E. Davis teaches sewing to sixty-three pupils and some of the articles shown are very nicely done. Miss Sarah Davis gives instruction in the domestic science and methods of good housekeeping.

At Riceville clothing has been received from the Aid Society of the Sixth Church, Pittsburgh, Pa., and the Y. W. M. S., of the 8th, Pittsburgh. These contributions are most appreciated by the workers and are used to clothe those who would otherwise be unable to comfortably clad. Many thanks!

At Camden the new dormitory built by Junior Special is called Vincent Hall. This is a creditable building and is one of the monuments in the Freedmen's Department which has been built by the dear boys and girls of the Junior Societies.

As the work and influence grows, our responsibility increases, and if we maintain it as we should, we shall have to ask ourselves if we are praying for and contributing to these needy people as we have been prospered. The people are loving, loyal and childish in their nature. We must measure up to this confidence in us.

OUR INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Simnasho. Rev. W. A. Mathews writes: We have had five funerals during the month and one young girl, a member of the church, is very near her end. Tuberculosis is the trouble. She is a good Christian girl and has manifested a good deal of patience during her illness. She has taken little nourishment for some time except fruit. We have been getting this for her by sending to Portland for it. One of the sad things about a case of this kind is to see the way the other members of the family are exposed to the disease. The entire family use the same room as the sick girl both as a living room and a sleeping room nor is there any attention paid to ventilation.

Through ministrations to the sick, as in this case our missionaries win the confidence and love of the Indians.

During the month 48 calls were made. Our 285 Indians are scattered over a large territory, some live seventeen or eighteen miles from the mission.

The average attendance during the month was 27.5. While this was not large when one considers road and weather conditions and the distance that some of our Indians come it makes a big difference.

From January 15th to 31st, Mr. and Mrs. Mathews received one hundred and seventy-three calls. Some came to sew; some to get them to phone for them; some to have letters read; others to have letters written and some simply to visit; the calls lasted from ten minutes to two hours.

Warm Springs. We rejoice to learn that the new principal of the Government School here is a member of the United Presbyterian Church and opens the school by reading a chapter from the Bible. The new primary teacher is also a Christian. Mr. Luckie, the principal, is a member of the Laurel Hill congregation in Westmoreland Presbytery. We are certainly glad to have the Christian influence in the school which will be a great help to our missionary in his work.

Mr. Jackson writes: We hardly expected to have anybody present on account of the deep snow last Sabbath, but we were happily surprised to see thirty present. A number came on horseback three, five and seven miles; and we had a good testimony meeting at the close of the sermon.

May each one come to know Jesus as a personal Saviour is a petition in which you can join. The donations: Nine dolls from Miss Yates and Juniors, Shedd, Oregon; thirteen dollars and fifty-five cents from L. M. S., Kimbolton, Ohio; quilt pieces from Y. W. M. S., Nampa, Idaho.

We wish to express our gratitude to all who remember us by their gifts.

Rev. H. T. Jackson was appointed to represent our Indian work at the W. G. M. S. in Sterling, Kansas, May 11-15, 1917.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1917.

Foreign—Senior.

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use “World Missions and World Peace.” Price, 10 cents.

Girls’ How to Use, “Maid in America.” Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

Foreign—Junior.

Soldiers of the Prince, 30 cents.

The Guide for “Soldiers of the Prince” is included in the text-book this year.

Set of Paper Dolls, “Children of the War,” 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

Home—Senior.

Old Spain in New America. Cloth. 57 cents; paper, 35 cents.

Teacher’s Supplement for “Old Spain in New America.” 5 cents.

Home—Junior.

Children of the Lighthouse. 30 cents.

Teacher’s Manual for “Children of the Lighthouse.” 10 cents.

Prayer Cycle, 10 cents each; $1.00 per dozen.

Bamba. 10 cents each.

Our Sisters in Egypt. 13 cents each.

Master Builder on the Nile. $1.50 each.

Statistical Report. 10 cents each, 3 cents extra for postage.

Envelopes for W. M. S., Y. W. M. S., and Juniors, 20 cents per hundred.

The leaflets for the sixth chapter of “World Missions and World Peace” are, “Building of Empire,” 3 cents, and “Promises of Peace,” 2 cents; for “Old Spain in New America” are, “Is this America or Africa?” 1 cent, and “Our Spanish Speaking Citizens in America,” 3 cents.

The advance copy of the foreign study book for 1917-1918 has been received. “*An African Trail* is the story of the approach of the Gospel to the primitive people of Africa. It is written by Miss Jean Kenyon Mackenzie, an experienced missionary and distinguished author. The book is most interesting and fascinating and promises a rare treat to the student of missions.

Price, paper, 35 cents; cloth, 58 cents.

Miss Mackenzie is also the author of the new Junior study book, *African Adventures*. It is a story of the jungle and will be interesting to boys and girls of all ages.

Price as formerly, 30 cents.

The usual guides and helps for both books will appear in due time.

The advance notice for the home study books has not yet been received but will appear in a future issue of the Magazine.

To insure having a “W. G. M. S.” pin for the Convention, your orders should be in soon.

W. G. M. S. STERLING CONVENTION, MAY, 1917.

Arrangements for through Pullman sleepers have now been consummated in connection with the Pennsylvania Co. Ft. Wayne Route and Santa Fe Railway to leave Pittsburgh on the following schedule:

Lv. Pittsburgh, 9:00 p. m., City or Eastern time, May 9th.

Ar. Chicago, 8:00 a. m., Central time, May 10th.

Lv. Chicago, 9:50 a. m., Central time, May 10th.

Ar. Sterling, 10:13 a. m., Central time, May 11th.

Those starting from west of Pittsburgh, and desirous of joining our through party, will kindly notify the Railroad Secretary who has charge of all bookings and travel arrangements in connection with the trip. Address Mrs. J. H. Maxwell, Railroad Secretary, 216 Watsonia Blvd., Pittsburgh, Pa. Phone Cedar 2537-w.

FIELD SECRETARY NOTES.

By Miss Kate A. Hill, Pittsburgh, Pa.

A MONTH IN PHILADELPHIA PRESBYTERIAL.

As soon as the Convocation ended I packed my trunk for Philadelphia, arriving Saturday morning, February 3. The Executive Committee met that afternoon and I learned of the program that had been arranged for me to visit every congregation in the city. Plans were made for the canvas of every woman, young and old, with a little blank entitled "Things to do." I had had them printed in Pittsburgh and this was the first Presbyterial to take up the canvas. We also arranged to have a missionary meeting at the close of the canvas on February 27 in Second United Presbyterian Church.

This blank has fourteen "things to do" that will strengthen the cause of missions: Join a W. M. S., or Y. W. M. S.; Assist in a Junior M. S., or a Y. W. M. S.; Subscribe for the Missionary Magazine, or Junior Missionary Magazine, or Prayer Cycle; Use a Thank-Offering box; Increase Thank-Offering, or contribution through congregational society to Women's Board; Become a Life Member, or make some Junior a Life Member.

It was no small task for the societies to undertake but they began at once enthusiastically and earnestly. I began on the morning of February 4 at Dales' Memorial and visited every congregation and in a number I spoke also to the W. M. S., the Sabbath School, or the O. Y. P. C. U., as the opportunity came. It was bitterly cold the first week and while this hindered attendance, I found in every congregation a deeply interested group of people. I would like to name every one and tell of the particular pleasure I found in their church. I shall not soon forget the warm welcome I found in each congregation, each one contributed their own bit. I even had a birthday party and candles (which I would not count) and was told the only reason there were not more was because there were no more candles to be found in the church!

I had the pleasure of meeting the pastors and elders and their wives in their monthly meeting. Indeed the whole month was full of good things; even two days rest at Atlantic City with Miss Roxie Martin, of Egypt, in the home of Mrs. Crowe. We had leisure to talk of India and Egypt as we enjoyed the sea air and the beautiful sunshine.

February 27 we all gathered in the Second United Presbyterian Church for a final meeting and to hear the result of the canvas. Reports are still coming and only a partial report was given.

Baltimore, 1st, and North Avenue, Washington, D. C., and Wilmington, Del., are now making the canvas and the total report for the Philadelphia Presbytery will be given again. There were about 130 new members of W. M. S. and over one hundred Y. W. M. S., ONE HUNDRED AND FIFTY NEW SUBSCRIBERS FOR THE WOMEN'S MISSIONARY MAGAZINE, and 350 pledged themselves to secure a prayer cycle and use it daily. There was a fine response to every item. Four Life Members and two Junior Life Members.

On March 13th there is a meeting to organize a monthly meeting for prayer, information, and inspiration such as we are having every Tuesday in Pittsburgh. Who can estimate the value of the daily use of the prayer cycle and these monthly meetings to the cause of missions at home and abroad?

Three days were spent in Baltimore and in each of our churches I found a good interest and responsive hearts.

It was a great privilege to be in Washington, D. C., for the Inauguration of President Wilson and to hear him give his address, watch the parade, visit the Senate, etc. Dr. Moore, of Egypt, came also and we spoke at the W. M. S. on Wednesday, prayer meeting on Thursday evening, and helped in a short missionary pageant Friday evening at Sabbath School O. Y. P. C. U. and both services on Sabbath day. It is certainly a joy to find a people so deeply interested in our message and eager to hear more.

During my sojourn in Philadelphia I

was the guest of Rev. and Mrs. R. W. Burnside and in Washington, D. C., in the home of Mr. and Mrs. E. C. Finney. These kind friends were constantly planning to add to my enjoyment of my work. In many other homes I was guest for a meal or over night and the privilege of knowing our pastors and the workers in these congregations has been a real joy. I am quite certain one does not need to wait for heaven to enjoy the "fellowship of the saints."

KATE A. HILL.

TO THE DELEGATE WHO WANTS TO KNOW.

You have probably settled the question of clothes ere this. Don't make the mistake of taking too many; one suitcase will easily hold all you will have time to wear. A jacket suit for the Convention will be the proper thing—then you are ready for any change in temperature; and with a change of waists, and a hat that you can leave in the check-room, you can be sure of being "just right" in attire. A good rule is to wear nothing that will make you feel "conscious," since you will need to give undivided attention to the program.

When you leave your hostess' home each morning, bear in mind that you will not return until after the night session, so go prepared for any change in the weather—it rains occasionally in Sterling, too, though the good people there will do their best to gain favor with the weather man.

If the journey is long, conserve your strength, don't waste it on sight-seeing or folk-seeing until the Convention is over. Use the utmost discretion about eating; it is not uncommon for a delegate to arrive at the scene of action with her digestion out of commission. Handicapped at the beginning, in this way, you cannot give your best to the work in hand. Read carefully the central committees instructions in this issue, and don't forget your assignment card.

Delegates Conference.

At four o'clock, prior to the opening session of the Convention, don't fail to report! This conference will meet your need in a practical way; giving opportunity for questions, suggestions on "How to report," "What every delegate should know," timely hints from our Convention President, whom we will be able to meet at close range before she mounts the platform. The aim and purpose of this conference is to put each delegate in the way of getting the salient points of all the reports in her note book, and the splendid spirit of this great meeting in her soul, to the end that she may faithfully transmit it to others.

A Sterling welcome awaits you. May your presence as guest in the home leave only pleasant memories to those contributing to your comfort.

We cannot all be present at the Tuesday morning meetings in Pittsburgh, but we can make some part of each Tuesday a time for special intercession, for our Convention, for department secretaries as they prepare their reports, for all in attendance, for those who are preparing to receive us, and for the Holy Spirit's presence and power to anoint each one for acceptable service.

Yours for the Sterling Convention.

MRS. J. C. ALTER.

ATTENTION! PLEASE.

Will all Delegates, Missionaries, Life Members and any others who expect to attend the Sterling Convention, please forward their names to the Chairman of Assignment Committee, Mrs. Ida R. Hill, Sterling, Kansas. You are requested to do this as soon as possible, not later than April 27th.

All delegates will be furnished lodging and breakfast. Entertainment will be provided for others at prices as reasonable as possible. Meals will be served in the Reformed Presbyterian Church. Dinners, forty cents; lunches, twenty-five cents.

LOCAL COMMITTEE.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

It is certainly gratifying to note the increased interest in our Church Temperance Work. A larger number are seeking instruction along this line of effort, and in reply to many inquiries for a catalogue of our temperance literature, a list is hereby given of the Leaflets, Stories, Songs, Etc., on hands at present, with the reminder that this is constantly changing, owing to the fact that we aim to keep our literature up-to-date in every particular.

Tracts.

1. National Prohibition.
2. Alcohol vs. Brain Power.
3. Keep Off Liquor.
4. Twenty Cents a Day for Rum.
5. Cure for Hard Times.
6. All Liquors Manufactured owned by 1,438 people.
7. Two and a Half Billion Dollars.
8. Black Valley Railroad.
9. The Coming Man.
10. Public Welfare Demands Remedy.
11. Does It Pay?
12. Comparative Cost of Crime.
13. The Power of Control.
14. What Wrecked the Bank?
15. Luxuries and Surplusage.
16. Abraham Lincoln Said.
17. One Hundred and Twenty-five Dollars Per Family.
18. Prohibition Notes.
19. What Are You Going To Do?
20. What is the Licensed Liquor Traffic?
21. Is This Your Job?
22. Thought Prickers.
23. Galveston Password.
24. Cure for the Drinker.
25. A One Hundred Mile Line.
26. A Self Appointed Temperance Poster.
27. The Curse of Liquor.
28. Getting a Foreman.
29. The Law of Habit.
30. Facts Concerning Alcohol.
31. Religion and Temperance.
32. Co-operation of Temperance and Missionary Societies.
33. Why Sign the Pledge?

On Tobacco, Cigarettes, and Drugs.

34. What the Drug Habit Means.
35. Cigarettes and Efficiency.
36. The Cigarette in School.
37. Cigarettes Injure Morally.

Recitations and Songs.

38. Rumseller's Sign.
39. Our Glasses Upside Down. "Auld Lang Syne."
40. Our Nation's Going Dry. "Battle Hymn of the Republic."
41. Voting for Prohibition. "Marching Through Georgia."
42. Prohibition's Coming.
43. Saloons Must Go. "Old Kentucky Home."
44. Touch Not, Taste Not.
45. The Bar Room Pride.
46. Jack.
47. A Lesson From Real Life.
48. The Monkey and the Cigarette.
49. How Ralph Stopped Smoking.
50. Down Hill.
51. A True Tale of a Cigarette.
52. Sam Jones' Cure for Drunkenness.

To this list may be added Book-marks, Posters, and Blotters. These are all free so long as the Societies contribute sufficiently to the Temperance Fund, as they do to all other branches of the work through their Presbyterial Treasurer.

We have also Temperance Buttons 2c each, or 20c per dozen, and a few Temperance Calendars left, free for cost of mailing, six cents.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

February 20, 1917.

After the Tuesday morning hour for prayer, which was led by Miss Elizabeth Milligan, the Board adjourned to their room where Mrs. Porter called the meeting to order.

Minutes of last meeting adopted as read.

Home Mission Secretary reports were received from all stations.

Miss Allen will close her work in Palmdale, Cal., the last of February.

Miss Martha Nichol, of Indiana, Pa., sent $5.00 as a "White Gift" offering from her Sabbath School Class for the Brushton Italian Mission.

Dr. Weidler, of Frenchburg, writes, saying the school had to be closed for two weeks on account of a measle epidemic.

Our yearly assessment of $50.00 is now due the Council of Women for Home Missions.

By motion of Mrs. Cook this assessment was ordered paid.

Reports from the Annual Meeting were received from Mrs. T. A. Stewart and Mrs. J. C. McCrory.

Mrs. Cook moved that $1021.99 the February payment on Frenchburg dormitory be paid. Carried.

Junior Secretary reports one new and one re-organized society.

Literature Secretary. Several requests have come in that the pageant put on at the Convocation might be printed. After carefully investigating this matter the Secretary advises that the cost would be so great it would not justify the Board to do this.

Indian Secretary reports letters received from Rev. W. A. Mathews, Simnasho, Ore., and Rev. H. T. Jackson, Warm Springs; both reporting a great deal of sickness and several deaths.

Bills for Bible School, Tama, $9.60.

Bills for Bible School, Simnasho, $7.55.

By motion of Mrs. Crawford above bills were ordered paid.

The Treasurer received in January from the W. M. S., 1st Steubenville, Ohio, $100.00 to furnish a room in Tanta Hospital, also $100.00 from Mr. and Mrs. J. H. Maxwell to furnish a room in Tanta Hospital in memory of their son Kenneth.

Foreign Secretary reports letters from Miss Buchanan stating she is very much better and looks forward to the time when she may return to "her dear girls."

By motion of Mrs. Campbell Miss Kate Ellen Spencer, of Monmouth, Ill., was elected to go as a missionary to India.

Parsonage Secretary reports letter received from Everett, Wash.

Mrs. Cook moved bill of $75.00 for Junior coin holder cards be paid. Carried.

Bills to the amount of $31.41 being presented, Mrs. Campbell moved they be paid. Carried.

March 6, 1917.

Mrs. Morton led the devotionals in the Tuesday morning hour for prayer, after which the Board was called to order by Mrs. Porter.

Minutes read and adopted.

Junior Magazine Editor reporting that the price for group picture in the magazine having been raised from $1.25 to $2.50. Miss Reed moved that societies wishing to have group pictures in the magazine be requested to pay $2.50.

Temperance Secretary reported bills to the amount of $40.35. By motion of Mrs. Sands bills were ordered paid.

Parsonage Secretary reports Oakland, Cal., has paid their loan in full.

Indian Secretary reports receiving letter from Rev. Jackson, of Warm Springs, Ore., stating the work was encouraging and meetings were being held regularly.

By motion of Mrs. Sands, Rev. Jackson was appointed to represent the Indian work at the Women's General Missionary Convention at Sterling.

Mrs. Sands moved that Mrs. Crawford stop at Tama, Iowa, on her way home from the Women's General Missionary Convention to visit the missions.

Young Women's Secretary reports a new society at Quimby in the Iowa Northwestern Presbyterial and one at Guthrie, Oklahoma Presbyterial.

Home Mission Secretary received reports from all stations.

Miss Workman reports work very encouraging.

Letter from Dr. Weidler saying the epidemic of measles was under control and that school work had been resumed.

Secretary also reports the death of Miss Reynolds of the Croation Mission, N. S., Pittsburgh, Pa.

Mrs. Cook moved Dr. Mitchel represent Mountaineer Work at the Women's General Missionary Society Convention; also that Miss E. Warnock represent our city work at the Women's General Missionary Society Convention.

Junior Secretary presented bill of $2.53. By motion of Mrs. Sands bill was ordered paid. Also reports one new society at Norfolk, Va.

Literature Secretary reports bills to the amount of $34.16. By motion of Mrs. Morton bills were ordered paid.

All of the last issue of Prayer Cycles are exhausted.

Foreign Secretary received letters from Rev. Ayres, Miss Laura Bell Hamilton, and Dr. White.

Adjourned.

MRS. J. H. MAXWELL,
Recording Secretary.

AN URGENT PLEA FOR ECONOMY TO SOCIETIES.

Large orders are coming in almost daily for Thank-Offering boxes for Women's Missionary Societies and the Women's Board is glad to fill them. But—alas!—some societies are in the extravagant habit of ordering a new supply of boxes each year. Now we come to all societies—Senior, Young Women, and Juniors—begging them to study economy in the use of the boxes sent them. With care the women of the church could seal up their boxes after the "Ingatherings" in the Fall, and use them at least three years, and the Juniors could use their's at least two years. This being an age of high prices the Women's Board pleads for ECONOMY on the part of box distributors as well as box holders, for three reasons:

1st. Because of prices of all kinds of paper having advanced so greatly since the opening of the European War.

2nd. Because of scarcity of card board. Manufacturers find it almost impossible to get material for making boxes.

3rd. Because of the LOW CONDITION ALL THE TIME of the contingent fund of the Women's Board which fund has to meet the necessary expenses of administering the business of the Women's General Missionary Society.

WILL NOT THIS "WORD TO THE WISE" BE SUFFICIENT?

STUDY FOR THE MONTH.

MAY.

"WORLD MISSIONS and WORLD PEACE."

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Chapter VI—Peace and the Kingdom.

Bible Reading—Peace.

Intercession for World Peace; also for Pagan and Moslem Lands.

Topics for Study—

1. Early Peace Movements.
2. Peace Movements of the Nineteenth and Twentieth Centuries.
3. Discussion — Golden Rule Internationalism the Basis of the Settlement of International Problems.
4. The Effect of the European War on Missions.
5. Unoccupied Fields.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter VI—A New Era. Intensive Home Mission Work Among the Spanish Speaking Peoples a Means of Reaching the New World.

Bible Study—Psalms 95:1-6.

Topics for Study—

1. Review—What point in this study has impressed me most?
2. Talks—
   (a). Results of Protestant missionary work among Spanish speaking peoples.
   (b). Larger aim for the future.
   (c). Opportunity, God's Call to Action.
3. Discussion—
   (a). Where would I invest $50,000 among Spanish speaking peoples?
   (b). How will Home Missions among these peoples help the whole New World?
4. Questionnaire—Fifteen Questions on Text; Five Questions on Magazine Article, or
5. A pageant based on "Old Spain in New America."

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon ....Rev. H. T. Jackson
Simnasho, Oregon ....Rev. W. A. Matthews
Tama, Iowa ....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Josephine D'Anna, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Palmdale, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—Prof. P. S. Jones.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."

Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

1888 Thirtieth Anniversary 1917

THANK-OFFERING DEPARTMENT

Women's General Missionery Society of the United Presbyterian Church.

WANTED! - - - - - - - $100,000

FOR WHAT?—For Foreign, Home, Indian, Freedmen, Mountaineer, Parsonage, Ministerial Relief Work.

WHEN?—Before December 31, 1917.

HOW?—By Senior and Junior Life Membership and Life Director Fees. Special Gifts and Through Thank-Offering Boxes.

GOD'S CALL: Come near, and bring Thank-Offerings into the house of the Lord.—2 Chronicles 29:31.

WHO ? ? ? ?

Who are expected to contribute to the $100,000 Anniversary Thank-Offering before December, 1917?

While no individual—woman or man—no family—no society—no congregation will be denied the precious privilege of having a full share—those expected to contribute are:

Those who desire to help bring non-Christian homes to become Christian homes:

Those who have not heretofore given gifts of gratitude to their Lord:

Those who know they have not given in the past "as the Lord hath prospered them."

Those who have "sacred coins" laid aside *unused*, and who should expend them for God's honor and glory:

Those to whom "God has given power to get wealth," and upon whom He has bestowed riches to enable them to give $1,000, $3,000, $5,000 each for the advancement of Christ's Kingdom:

Those who desire to contribute gifts—in memorium—of "crowned ones:"

Those who belong to the two-thirds of the United Presbyterian women whose names are enrolled as followers of Christ, but who are not in membership of the missionary societies:

Those who open wide their pocket-books for self, but dole out a meagre dollar or two for the Lord's work:

Those who sincerely desire to obey Christ's command, "Go ye into all the world and preach the gospel to every creature."

WE CAN.

"We"—80,000 United Presbyterian women—"as workers together with Him" can bring full $100,000 Thank-Offering into the treasury of the Women's Board of Missions by December 31, 1917—*if we try!*

"Together"—God, plus self—is the watchword for more faithful prayerful effort in 1917.

"Together"—is the rallying cry all along the line of 820 Women's, 310 Young Women's, and 430 Junior Societies for every month of 1917.

A NEW CHANNEL OPENED.

Since May, 1883, when the Women's Missionary Societies of the United Presbyterian Church were organized into one corporate body, viz., The Women's General Missionary Society, the members have poured their money into the Lord's treasury for mission work under its direct care through four distinct channels:

1. Monthly contributions through their Societies.
2. Gifts of gratitude through the Thank-Offering fund.
3. Special gifts for definite objects.
4. Life Membership Fees. Senior, $25.00; Junior, $10.00.

Upon these four channels God has, through His rich blessing, set His seal of approval as manifested by the success that has attended them from year to year.

January, 1917, has providentially opened a new and heretofore untried channel, one which was unanimously approved by the Women's Board, the Business Agent of The Women's General Missionary Society, at its semi-monthly meeting, February 20, 1917.

The new channel opened into the Lord's treasury is entitled Life Directorship of Women's General Missionary Society. The fee to be the sum of three hundred dollars ($300.00) to be paid into the treasury undesignated.

This plan is the direct outgrowth of the great Missionary Convocation held in the First Church, North Side, Pittsburgh, Pa., January 30, 31, February 1, 1917.

The first name has been entered on Honor List of Life Directors. The sum required, Three Hundred Dollars each.

A delegate to the Convocation from Iowa, a devoted son of a mother, well known throughout the Church for her long life of service for her Lord, and for her generous gifts to missions, desiring to have his mother's name kept in remembrance conceived the plan, and will through a $300.00 Thank-Offering, enroll her name *first* on the "Honor List" of Life Directors.

TO WHOM IS THIS CHANNEL OPEN?

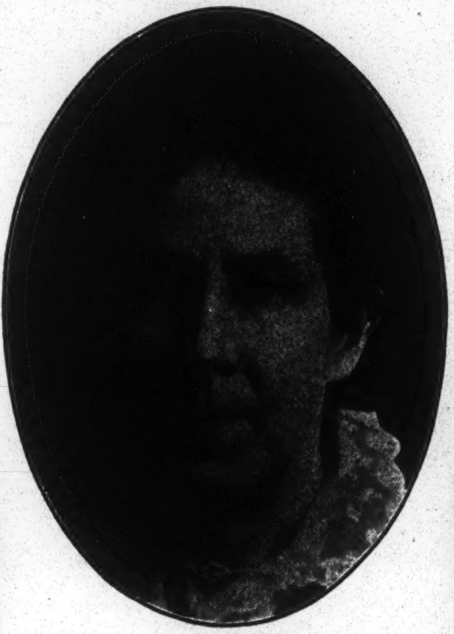
To families and relatives, societies or congregations who desire to honor the pioneer workers who are now among "The Crowned Ones," by gifts "In Memorium," or, who wish to honor loved ones who are still in active service, or to individuals who will place their own names on the "Honor List."

Are there not many who will rejoice that God has opened this new channel whereby they can pay high tribute to loved ones through liberal gifts?

When the plan is adopted by the Convention at Sterling, Kansas, May, 1917, a suitable certificate of Life Directorship will be issued in recognition of the necessary sum having been paid to the treasury of the Women's General Missionary Society.

Pray for it—plead for it—give to it—until this "Honor List" will include many whose names are written in "God's book of remembrance" as co-workers with Him in bringing to the world knowledge of Christ Jesus as the Saviour.

Thirty-Fourth Annual Convention
OF THE
WOMEN'S GENERAL MISSIONARY SOCIETY
Sterling, Kansas, May 11-15, 1917.



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Cambridge, Ohio

FIRST VICE PRESIDENT
MRS. BEN R. McCLELLAN
Xenia, Ohio

SECOND VICE PRESIDENT
MRS. R. J. HUTTON
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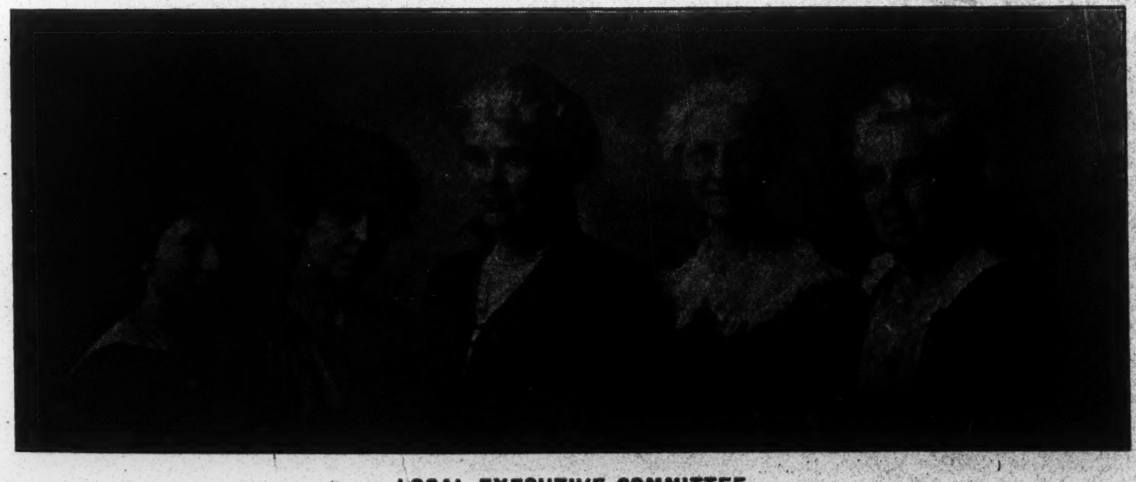

LOCAL EXECUTIVE COMMITTEE
All of Sterling, Kansas.
Left to right: Miss Myrtle Inches, Mrs. E. C. Wellman, Mrs. E. H. Lees, Mrs. G. I. Findley, Mrs. J. W. Duff.

A Shilluk of the White Nile.

A Shilluk Warrior, Upper Nile.

Native Children, Khartum.

Omdurman Children.

A Sudanese Cradle.

Courtesy Foreign Board.